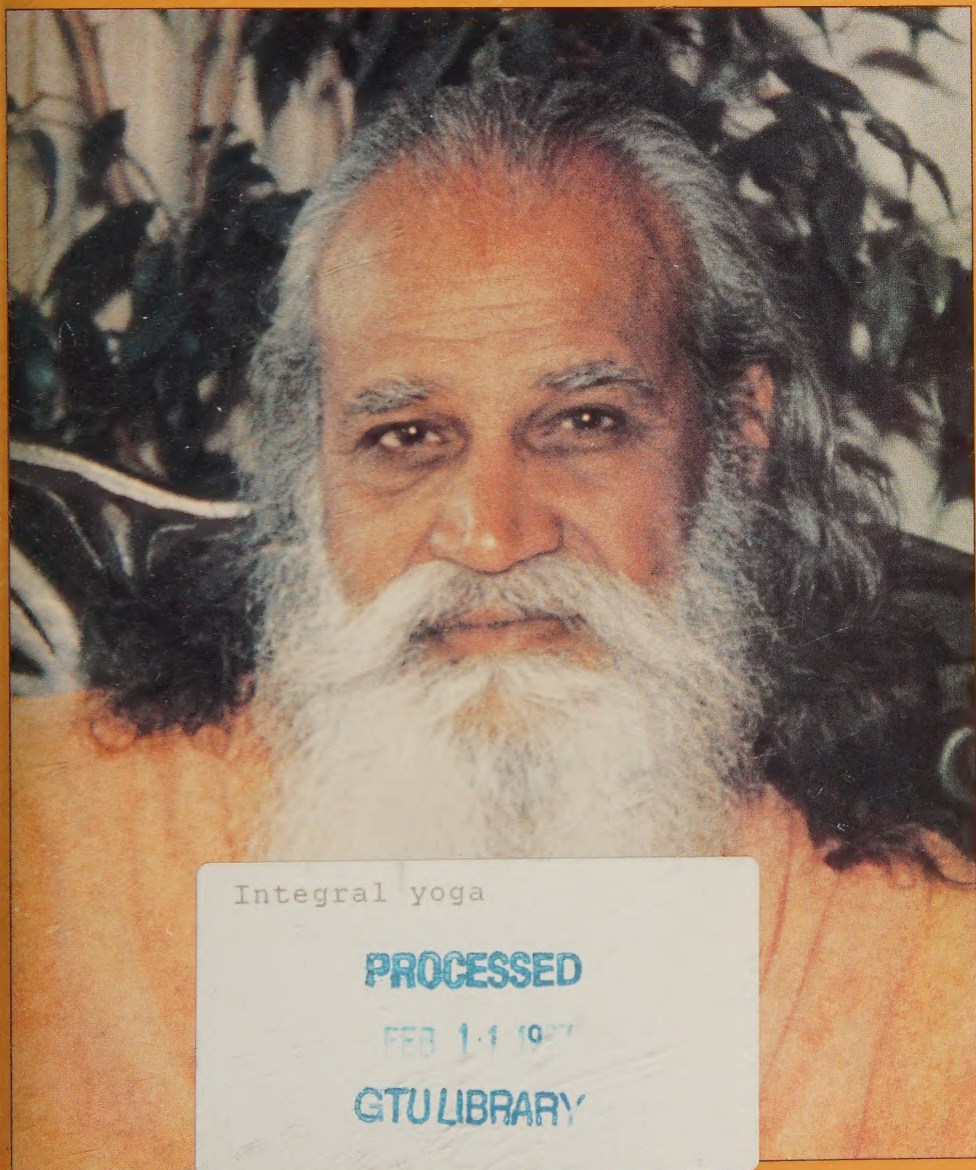


# YIntegral Yoga®

THE TEACHINGS OF  
SRI SWAMI SATCHIDANANDA

Winter 1996  
\$4.50



Integral yoga

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*Special Jayanthi Issue*

# Dedication



He is all-pervasive—present in every hand and foot; He sees through every eye, speaks through every mouth, hears through every ear. Every head is He, enveloping all.

—*Bhagavad Gita, XIII, 18*

If anybody asks me, “What is your philosophy or God?” I say, “Peace is my God.” If they ask, “Where is He?” I reply, “He is in me and He is everywhere. He is all peaceful; He is all serenity. He is to be felt and experienced within oneself.”

—*Sri Gurudev*

*We humbly and joyfully offer this issue of Integral Yoga magazine  
in honor of the eighty-second Jayanthi of our beloved Gurudeva,*

*H. H. Sri Swami Satchidanandaji Maharaj.*

*In the light of his supreme wisdom and unconditional love,  
we march on toward the goal of Self-realization.*



# YIntegral Yoga®

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**INTEGRAL YOGA®** is published quarterly. Subscriptions are \$18 per year (\$24 outside the United States, \$30 airmail), Payable in U.S. funds and sent to the above address.



## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga—including Hatha, Raja, Karma, Bhakti and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also available.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the Audio-Video, Publishing and Distribution departments, the Fine Arts Society, the elementary school, an affiliated Credit Union, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine), a shrine dedicated to the Light of all faiths and to world peace, is open to the public and is located in Yogaville, Virginia.

For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

## Letters To

It is with great joy that I have received news of the commemorative events—Visions of Peace—marking the thirtieth anniversary of the service of Sri Swami Satchidananda and Integral Yoga in the West, the tenth anniversary of the Light Of Truth Universal Shrine (LOTUS), and the fifth anniversary of the Lord Siva Nataraja Shrine at Kailash.

I share your joy on this eventful occasion, and, although I am unable to be with you physically for the festivities, I am with you in spirit and do hereby convey to you my support, encouragement, warm congratulations, and best wishes for very successful celebrations.

May you be granted strength, wisdom, and long life and the inspiration to guide and lead your people to the Light of Truth to the glory of the Lord.

Once again, happy thirtieth anniversary of the service of Sri Swami Satchidananda and Integral Yoga.

—P. V. Obeng, *Presidential Advisor on Governmental Affairs, Republic of Ghana, Accra, Ghana*

I want to thank you and the ashram for the wonderful time I had at the recent celebration of your thirty years of service in the West.

The programs in Charlottesville and the ashram were beautiful, and the organization and efficiency of your students and disciples were awesome.

Of course, seeing you was a highlight for me. I was in a lot of pain (I will be having hip surgery in two weeks) but felt much better while at the ashram and since my visit there. How many blessings your presence and teachings are bringing to your students.

—M. T.  
*Chicago, IL*



# Sri Gurudev

Greetings to you in the Lord.

I pray that this note finds you in health and peace. Without your help, I would never have been able to accept my call to ministry and pursue my graduate studies. My faith was increased during my time with you. You taught me that all things are possible with God, if I remain faithful. Thank you, again.

I pray that, as God calls me to lead others in the church, your example in this life will always be close at hand. With love in Christ.

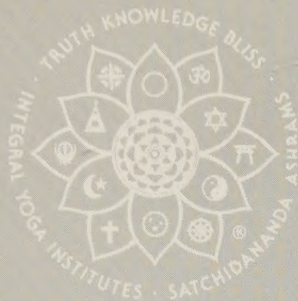
—S.B.  
Portsmouth, VA

I understand that you are a busy man with millions of followers, but I just want you to know the difference your teachings have made in my life.

I have AIDS and had all but given up hope. I was so tired of the pain. I began going to the IYI here in San Francisco, and all I can say is that Yoga has changed my life and has enabled me to learn and to appreciate this beautiful world. I have, literally, searched my entire life for the "The Answer," and it has been here in front of me all the time. I am not afraid any more. Your compassionate teachings have shown me that this is not the only life we live.

Sir, I do not expect a response from you. I just had to express my deep love and gratitude for what you have shown me. Om Shanthi.

—JH  
San Francisco, CA



## INTEGRAL YOGA MAGAZINE

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## SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium—lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the world—he shares his knowledge in the fields of education, religion, health and Yoga.





# Peace

by Sri Swami Sivananda

Peace is a divine attribute. It is a quality of the soul. It cannot remain with greedy persons. It fills the pure heart. It deserts the lustful. It runs away from selfish people. It is an ornament of a *paramahansa* [a sage].

Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest. Specifically, it is the absence or cessation of war.

Peace is the happy, natural state of the human being. It is our birthright. War is our disgrace. Everybody wants peace and is clamoring for peace; but peace does not come easily. Even if it comes, it does not last for a long time.

## The Abode of Peace

Peace is not in the heart of the carnal person. Peace is not in the hearts of ministers, advocates, businessmen, dictators, kings and emperors. Peace is in the hearts of yogins, sages, saints, and spiritual people. It is in the heart of the desireless individual who has controlled the senses and the mind. Greed, lust, jealousy, envy, anger, pride, and egoism are the enemies of peace. Slay these enemies by the sword of dispassion, discrimination, and non-attachment. You will enjoy perpetual peace.

Peace is not in money, estate, bungalows, and possessions. Peace does not dwell in outward things, but within the soul. Money cannot give you peace. You can purchase many things, but you cannot purchase peace. You can buy soft beds, but you cannot buy sleep. You can buy good foods, but you cannot buy good appetite. You can buy good

tonics, but you cannot buy good health. You can buy good books, but you cannot buy wisdom. Withdraw yourself from external objects. Meditate and rest in your soul. You will realize everlasting peace now.

Nothing can bring you peace but yourself. Nothing can bring you peace but the victory over your lower self, triumph over your senses and mind, desires and cravings. If you have no peace within yourself, it is vain to seek it in external objects and outward sources.

## Inner Peace

Perfect security and full peace cannot be had in this world, because this is a relative plane. All objects are conditioned in time, space, and causation. They are perishable. Where, then, can you look for full security and perfect peace. You can find this in the immortal Self. It is an embodiment of peace. It is beyond time, space, and causation.

Real, deeper peace is independent of external conditions. Real, abiding peace is stupendous stillness of the Immortal Soul within. If you can rest in this ocean of peace, all the usual noises of the world can hardly

## Nothing can bring you peace but yourself.

affect you. If you enter the silence or the wonderful calm of divine peace by stilling the bubbling mind and restraining the thoughts and withdrawing the outgoing senses, all disturbing noises will die away. Motor-cars may roll on the streets; boys may shout at the pitch of their voices; railway trains may run in front of your house; several mills may be working in your neighborhood—and, yet, all these noises will not disturb you even a bit.



## Peace is vital for growth

Peace is the most covetable possession on earth. It is the greatest treasure in all the universe. Peace is the most important and indispensable factor for all growth and development. It is in the tranquility and quiet of the night that the seed slowly sprouts from under the soil. The bud opens in the depth of the most silent hours. So also, in a state of peace and love, people evolve, grow in their distinctive culture, and develop perfect civilization. In peace and calmness, spiritual evolution is also facilitated.

## Impact of politics and social reform

The "peace" that prevails today is the peace of fear and the peace of preparation. Ignoring the sincere advice of people of wisdom, the great nations of the world are intent upon demonstrating their destructive strength. That way lies war, not peace.

No political "ism" can ever solve the problem and bring about peace. All "isms" are only the different hoods of the hydra-headed monster of selfishness-*cum*-egoism. When autocratic monarchs ruled over the nations, people thought that democracy would shower peace, plenty and prosperity upon earth. They dethroned the kings. Democracy also failed to yield the fruit of peace. Some people tried totalitarianism, socialism, communism—so many "isms." Each person thought that his solution alone was the best for the world! And each new "ism" created only brought more problems and more quarrels.

Many are working today for the promotion of world peace without having peace in themselves. Their loud propaganda, big talk and lectures cause more confusion, conflict, and discord.

All over the world, great conferences are held for bringing about universal peace, universal brotherhood, and universal religion. It is the vanity of human beings that goads them to reform society without first reforming themselves. Vanity rules the world. When two vain

people meet, there is friction and quarrel.

So also in the case of social reform. Self-styled enlightened men started interfering with the customs and manners of people in an effort to civilize them. The people lost their old moorings, and the reformers could not offer new, sound ones. Masses of people drifted away into chaos. How can blind men lead other blind men? You must first acquire the Supreme Knowledge of the Reality. Then, and then alone, can you lead another on the right path. You can elevate others only if you have elevated yourself. This world can be saved only by those who have already saved themselves. A prisoner cannot liberate other prisoners. One realized sage can do more for the promotion of peace than a thousand missionaries preaching and disputing day and night out.

Politics has its basis in sociology; sociology has its basis in individual personal development; individual personal development is governed by the philosophy and the religion that each person follows. The philosophy of the East considers the human being

## Vanity rules the world.

the unit. The human being is asked to perfect him- or herself.

## Individual reformation and social transformation

Reform yourself. Society will reform itself. Get worldliness out of your heart. The world will take care of itself. Remove the world out of your mind. The world will be peaceful. That is the only solution. This is not pessimism. This is glorious optimism. This is not escapism. It is the only way to face the situation. If each person tries to work out his or her own salvation there will be nobody to create the problems! If each person strives, heart and soul, to practice religion, to do *sadhana* [spiritual practice] and to attain God-realization, he or she will have very little inclination and very little time to create quarrels. Automatically, there will be peace on earth.



**The role of religion**

A Christian thinks, "There will be peace if all people embrace Christianity." A Muslim thinks, "There will be peace if all people embrace Islam." This is an erroneous notion. Why do people in the world fight? Why do Catholics and Protestants fight? Why do Saivites and Vaishnavites fight? Why do brothers fight among themselves? The heart must change. Greed and selfishness must perish. Then alone will there be peace in the world. People merely talk of religion. They are not interested in

practicing it, in living it. If Christians lived by the "Sermon on the Mount," if the Buddhists followed the "Noble Eightfold Path," if the Muslims truly followed the teachings of the Prophet, and the Hindus shaped their life in accordance with the teachings of the Lord, of saints and sages, there would be peace everywhere.

Peace, to be lasting and constructive, must be achieved through God. There can be no peace without the Lord, or God. God is Peace. Root yourself in Peace, or God. Now you are fit to radiate peace. ■



# *Peace on Earth... An Idea Whose Time has Come*

*by Barbara Condron*



*The first day or so, we all pointed to our countries. The third or fourth day, we were pointing to our continents. By the fifth day, we were aware of only one Earth.*

*—Discovery 5 Space Mission*

## **Liberty in tranquility**

The simplicity of these few words continues to resound throughout my being. They flawlessly describe the movement of people's ideas—from jingoistic fervor to planetary allegiance from potential human

conflict to resolve in peaceful coexistence.

These words also readily convey the expansion of Everyman's consciousness that if He desires peace, sooner or later will occur the movement from ego-centered possessiveness to Spirit-centered unity. Many as



tronauts have commented on the miracle of actually seeing the planet revolving in the nothingness of space as if it were a celestial child's radiant top, spinning in thin air. It is easy to imagine that when your point of reference is no longer *on* Earth, your attachment to Earth and earthly things changes.

To our misfortune, the cosmic awareness of "only one Earth" eludes most of us. Such expanded vision is incongruent with the commonly accepted state of mind shared by most people. Too many people see others as strangers rather than as brothers and sisters. Too many remain more concerned about their own welfare than the good of all concerned. Too many expect someone else to lead, to volunteer, to house, employ, or teach, while they cling to the deceptive comforts of their own little world. Too many allow their egos to blind their perception of the joy, wonder, and truth that exists in all natures, all creeds.

Too many falsely believe that to listen to another's point of view is to, in some way defile or abandon your own.

And too many are willing to die for those beliefs and to kill those who do not share them. The longer we endorse these kinds of attitudes as a "normal" part of the human condition, the more distant is the day when we will know peace on earth.

Peace arises in a mind that is calm and still, "liberty in tranquility," Cicero, the Roman statesman, called it. To know peace, we must face ourselves and the way we think. We must be willing to acknowledge that certain commonly accepted ways of thinking are at the root of personal sorrow and global unrest. Mankind's consciousness continues to perpetuate the loneliness of the stranger, the selfishness of the greedy, the sloth of the negligent, the cruelty of the arrogant, the stubbornness of the closed-minded, and the judgment of the muderer. These are the ideas that steal our peace and, in their place, leave turmoil and grief.

The thinking person wonders why we continue to live this way. When seeking an answer, it appears that these thoughts have prevailed in the minds of men and women since the beginning of time. Erroneously, we are tempted to believe that good government can end the pain of society. Politicians recognize that "Peace, like war, can succeed only where there is a will to enforce it and where there is available power to enforce it" (former US President Franklin Roosevelt). All the laws that mankind has fashioned, from the Code of Hammurabi to the Bill of Rights, have not ensured peace. They cannot, for government and laws cannot heal the heart. As Nobel scientist Albert Einstein observed, "Peace cannot be kept by force. It can only be achieved by understanding."

### **Truths that transcend the moment**

And so, for centuries, human beings have turned to religion for the understand-

ing that brings peace.

Every historian knows that more wars, the most heinous inhumanities, have been and are being conducted in the name

of opposing factions""Gods"" than in the name of science or progress. War is the reflection of man's own inner turmoil magnified, the result of the failures in the common consciousness. Peace is more than the absence of war. "[Peace] involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements. Like a cathedral, peace must be constructed patiently and with unshakable faith" (Pope John Paul II). Peaceful coexistence is the reflection of man's inner tranquility magnified.

Because of its bloody past, organized religion around the globe has earned a questionable reputation. As a result, many turn away from the religious instruction of their youth or refuse even to consider any line of thinking that is metaphysical. They believe that free *from* religion is the same as freedom *of* religion. Nothing is further from the

### **Peace arises in a mind that is calm and still...**

truth. Until we are willing to consider ideas that are new to us, ideas that stretch the way we think, we will continue to set our destiny of repeating the mistakes of our ancestors. Sooner or later, we must realize the oneness of humanity, for when we do, we can hope to embrace each other and the Universal Truths that govern all our lives.

Every culture brings to the world archetypes of enlightenment. Their *uncommon* consciousness arises above the sea of humanity, like the astronauts whirling above the Earth. All great spiritual teachers, from Jesus of Nazareth to Siddhartha Gautama, from Confucius to Mohammed, from Mohandas K. Gandhi to Martin Luther King, have displayed this transcendent consciousness without benefit of leaving the Earth. Each demonstrated a better way to think, a better way to live—a way more evolved, more loving, more enlightened. A way that brings inner peace. It is well for us to remember that from their teachings spring what the world now knows as religion.

Some complain that the world's religions have strayed far from their original truth. In fact, it is popular to expound that what is outstanding about religions is that they disagree, but this preconception arises only in the minds of the unlearned. In reality, what is remarkable is what these scriptures, these religions, have in common. Here, we find truths that transcend the moment. Here, we find the cause and the cure for what disrupts peace of mind.

Consider the similarities in these scriptures. The *Dhammapada* of Buddhism teaches that the source of all misery is our attachment to the physical world while forsaking the spiritual. "If you sleep, desire grows in you like a vine in the forest. Like a monkey in the forest, you jump from tree to tree, never finding the fruit, never finding peace." The *Bible* of the Christians and the

*Koran* of the Moslems teach that sorrow occurs when you are "away from the presence of God," separated from your own spiritual roots. The *Book of Proverbs* says: "Happy is the man that finds wisdom and the man that gains understanding. . . all the things thou can desire are not to be compared unto her. . . and all her paths are peace." Hinduism's *Bhagavad Gita* counsels, "This peace that passeth all Understanding cometh to those who know themselves for what they are, rather than for what

they seem to the smoke-blinded eyes of the world. Being freed from the bondage of desire and senses

passion, they master their thoughts by their Wisdom and their senses by their thoughts. Look for accord in scriptures and your eyes are opened to the universal yearning in every man, woman, and child.

On the whole, we seem reluctant to lend an attentive ear to scriptures other than the one that we find familiar. We appear frightened by what is different rather than hungry for the knowledge that will feed the soul. The common consciousness fears interfaith study and devotion as if it were a spiritual plague that would doom us to eternal damnation. "Peace is that state in which fear of any kind is unknown" (Scotland's John Buchan in *Pilgrim's Way*). Open-mindedness makes all things known, thereby freeing the mind from the real and imagined terrors of ignorance.

In 1946, in *Permanent Industrial Peace* Richard J. Cushing eloquently described the reason for embracing scriptural truths, wherever we might find them: "Either for God or against God. . . upon that choice hangs the fate of the world. In every department of life—in politics and economics, in the sciences and arts, in the State and in domestic life, we follow God's laws to peace or bypass them into chaos." Without exception, every holy book seeks to elevate the mind by teaching

## Sooner or later, we must realize the oneness of humanity...



how to live in harmony with the laws and truths that govern our universe. Studying any holy scripture quickens insight; learning from all of them produces the uncommon consciousness of the master. We must conquer our own fear and prejudice, for where they dwell, peace is not found.

### **The peace within**

The answer is clear and simple, and the answer is the hardest task anyone is asked to perform. You and I must be willing to change. As the German ascetic writer, Thomas à Kempis, observed in 1441, "All men desire peace, but few desire the things that make for peace." We must be one of these few.

We must be willing to learn from our experiences and from those of others so that we can know peace. Through reason, the skill that distinguishes the human being from all other life forms on this planet, we are empowered to control our thoughts and actions. Through coupling command of reasoning with spiritual discernment, we grow from the past and divine our destiny. "We need to clarify the distinction between compassion and attachment and between anger and hatred. Such clarity is useful in our daily life and in our effort toward world peace," advises His Holiness the Dalai Lama. As a race of people—the human race—we can transcend our own ignorance and elevate the consciousness of humankind to a new benevolence. Peace will spread across the globe, one person at a time.

In the midst of the current problems arising from humanity's attachments, we must embrace the peace that wells up from within. Gandhi, the great peacemaker of the twentieth century, said, "Each one has to find his peace from within. And peace, to be real, must be unaffected by outside circumstances." At first, it may seem impossible to find peace and, once discovered, difficult to keep, but the effort, itself, bears the understanding that will produce permanence.

## **Studying any holy scripture quickens insight...**

Once we experience inner peace, we can prolong its reality by expressing its power in our daily lives. "Undisturbed peace of mind is attained by the cultivation of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference to the evil," counseled the Hindu teacher, Patanjali, over twenty-five hundred years ago. His advice is just as timely today.

The enlightened mind does not rely on yesterday's perception of truth; living in the past is limiting, for it denies the natural evolution toward wisdom. The enlightened mind initiates ways of thinking that produce wholeness, fostering soul progression and

curing those ills that have always plagued humankind. Such visionary thought yields the love of companionship, the generosity of abundance, the attentiveness of the thoughtful, the tenderness of the humble, the adaptability of the obedient, and the wisdom of the merciful. The enlightened mind is ever perfecting understanding.

For peace to prevail on earth, you and I must be committed to our own enlightenment. We must be willing to think new thoughts, to behave in new ways, to initiate new understandings. As former American First Lady Eleanor Roosevelt concisely stated after World War II, "It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it."

### **The fruit of service is peace**

We must believe that we can transform the common into the uncommon. We must revive the essence of religion, its spiritual Truths. And we must, each in our own way, do this together.

The simple and universal Truth is: *living peaceably begins by thinking peacefully*. For this reason, we ask you to join people of all nations as we create a *Universal Hour of Peace* on January 1, 1997. We ask that you dedicate your thoughts and

deeds to peace. For one this will mean an hour of prayer, for another an hour of meditation. One will choose solitude in nature's majesty, another communion with others in a beautiful temple. One will spend the time telling her family of her love, another laying down his weapon. The *Universal Hour of Peace* is a time to make peace with yourself, your neighbor, and your Maker.

Our vision is that every sentient being on Earth dedicate one hour to peace. The same hour. The universal time established for the Universal Hour of Peace is noon, Greenwich Mean Time. It is only now as we approach the third millennium that we can realistically envision everyone on the planet being informed of such an endeavor. It is only now, with global communication, that we can hope for this to be accomplished.

One of the most eloquent descriptions of what creates peace comes from Mother

Teresa: "The fruit of silence is prayer. The fruit of prayer is faith. The fruit of faith is love. The fruit of love is service. The fruit of service is peace."

As the Universal Hour of Peace manifests throughout our part of the universe, the atmosphere of the planet will change by virtue of the refined quality of humanity's consciousness. Then, in a few years, we will, as the English poet, Alfred, Lord Tennyson, predicted, "ring out the thousands wars of old. Ring in the thousands years of peace." And in making peace like the few, be they as-

### **The fruit of service is peace.**

tronauts or spiritual masters, we will all become aware of "only one Earth." ■

*Editor-in-chief of Thresholds Quarterly, Barbara Condron is chairman of the board of the School of Metaphysics, a non-profit research and educational organization, and a founding sponsor of the Universal Hour of Peace.*

### ***Let us Live in Peace as One***

*[sung to the melody of Beethoven's "Ode to Joy"]*

***Brothers, sisters all God's children,  
Let us live in peace as one.***

***Let us share the universal  
Blessings of the earth and sun.***

***Walk together, talk together,  
Let love fill all days to come.***

***Let Divine Light shine within us.  
Let us live in peace as one.***

***—by Siva Stephen Fiske***



# Vision of Peace: A Retrospective View



*The Light Of Truth Universal Service*

As you know from the last issue of *Integral Yoga* magazine, the Summer 1996 issue, *Integral Yoga International* presented "Vision of Peace," a celebration of the thirtieth anniversary of Sri Gurudev's service in the West, as well as the tenth anniversary of the Light Of Truth Universal Shrine (LO-TUS), and the fifth anniversary of the Lord Siva Nataraja Shrine. This issue, Winter 1996, looks back on that auspicious occasion, so that those who were not able to attend the festivities can, nevertheless, enjoy them via photographs and through the words of some of the participants, including Sri Gurudev, himself.

*Vision of Peace* commenced on Saturday morning, 29 June, at the University of Virginia, Charlottesville, with a welcome address by Amma Kidd and an invocation by Father Luis Dolan. The program continued with the Light Of Truth Universal Service, celebrating the unity that underlies all the world's faiths. The service was officiated by Dr. N. Mahalingam, Chairman of the

Ramalinga Mission, Tamil Nadu, India; Rabbi Joseph H. Gelberman, President of the New Seminary and Rabbi of the New Synagogue, New York City; Geshe Jampel Thardo, resident Lama of the Jefferson Tibetan Society, Charlottesville, Virginia; The Very Reverend James Parks Morton, Dean of the Cathedral of St. John the Divine, New York City; Imam Mohamad Bashir Arafat, Director of the Islamic Society of Baltimore, Maryland; Rev. Victoria Pratt, Professor of Practical Theology and African Religions and Philosophy, Virginia Union University School of Theology, Richmond, Virginia; Joseph Jeevakan Abbate, Director of Native Technologies, Inc., Herndon, Virginia; and Rev. Durga Glasson, Director of the Integral Yoga Center of Portsmouth, New Hampshire.

At the conclusion of the service, the children of Satchidananda Ashram-Yogaville inspired us with their delightful songs of peace. Next, the Very Reverend James Parks Morton, Dean of the Cathedral of St. John the Divine, New York City, offered the following address.



*Yogaville Children offer songs of peace*

## The Interfaith Movement and Sri Swami Satchidananda

### Why are we always bumping into each other?

Well, Swamiji, the honor is mine to be here at this three-fold party: your thirtieth, your tenth, and your fifth. You see, you get younger every day, Swamiji. Actually, I was supposed to be here last year and I couldn't be, at the last minute, and my colleague and partner in crime, the subdean of the Cathedral was down here and told me all about it. Yesterday, I came to Yogaville for the first time and spent all day there, wore out the whole staff. It was fabulous. It was kind of an image of heaven. That's what it's supposed to be, right? Well, it really was. But the best part of it, the pinnacle of my spiritual journey yesterday was after having had a huge lunch with Swamiji, in which the spiritual women kept coming and

giving us more and more and more and more and more food, the best part was after lunch, getting with Swamiji into his motorized golf cart. I felt, well, I think we both felt like two kids. You remember the Dodge'ems of years past? It's my childhood dream, those cars that go around and knock into each other. Well, actually, we didn't knock into anybody, but it was heaven. Thank you. I want one. Oh my. Well, I've got to be serious—not too serious, though.

The question to start off with is "Why are we always bumping into each other?" It seems to me that whether it's Yogaville or Moscow or Rio or Kyoto or Istanbul or New York, there's this little sort of Mafia that you can always count on being there. They're always there, and they're here today, naturally. I'm told Paul Winter's going to be here. Is he here? Paul, are you here? You're going to be here.

Paul's always here. He's one of the trouperes. There are a dozen people that instantly come to mind. When, yesterday at the Shrine I saw the cast of characters, they're all my best friends. I'm even there. You're even there, you know, at all of these Interfaith events all over the world. Luis Dolan's always there. The terrible man, Rabbi Gelberman, is always there. He and I do more bad things together in New York. We do the things that are not allowed yet. But we do them a lot. Audrey Shenandoah is often around. C.T. Vivian is often around. You know, he's the guy who really has been on top of the church burning in the South over the last two years. It's not a new thing; it's just a crescendo. I mean this is unbelievable. This is not the sixties. This is almost the millenium, and it's getting worse. Judith Hollister's usually around making trouble and starting things. Well, you know who the folks are.





*"Partners in Peace"*

### **God's Fools**

I guess the question, "Why are we always together?", could be simply answered, perhaps, by the people who look at us and say, "They're nuts." And maybe we are. Maybe we're God's fools. I think that, in a very accurate sense, we're moonstruck. You know the phrase, "He's looney. She's looney. She's moonstruck." Well, seriously, we are. Because I think, and I'll sort of move into this in the course of these few words, all of us have been radically turned upside down by having seen the photograph of the earth from the moon. Nineteen sixty-nine is one of those watershed dates when the humanoid landed on the moon. It's the stuff of legends. And the photograph of the earth from the moon is, in a sense, the new icon. You have all of these religious symbols here. And [the earth as seen from the moon] that's a religious symbol. In fact, it's going to be in the peace pyramid [to be built] in Washington. That really is the religious symbol of our time. And why? All of us who've had that moon experience are really moonstruck, because everything's different for us. We are nuts, but the world is nuts, and we're just the first to say that.

### **The interfaith movement: the first period**

Well, now, what I want to do is to speak about the Interfaith Movement and Swamiiji's life and the life of so many of us here, but I want to do it in three phases.

The first phase is the turn of the century, last century (we're almost at the next century). I doubt whether any of us was around then, but this first period I would call the period in which the different religions of the world got to know each other. They'd been around forever, but they were all behind walls or in little villages that were contained. It's a crescendo of things that, I suppose, starts with the Renaissance and gathers speed with the enlightenment and then really starts picking up more speed in the nineteenth century, with the beginning of the industrial world. That's when stuff really gets going; and, therefore, at the end of the nineteenth century, there is this climax in Chicago, in the new world, because people have been coming into new countries; that is, there is a movement of people throughout the nineteenth century in more and more numbers. America's essentially a nineteenth-century country. It started a little earlier, but the implosion of people from around the

world is a nineteenth-century phenomenon.

First, in Chicago, in 1893—needless to say, sparked by an Indian, Vivekananda—there is the first meeting of the world's religions. Really the first. And that's astonishing. The first! We'd been around forever, but we did not know each other's names; in fact, we made a point of not knowing each other's names, of staying apart. So, in Chicago, under the prodding, the inspiration, the spark of Vivekananda, these folks gathered. Thus, 1893 is really, in a way, the beginning of the new world. Certainly, for religion, it's the beginning of the new world.

And then look at the dates after 1893. During 1892-1893, three interesting things happened. The Chicago event and, then, something that happened in Japan: the founding of the Omoto community, which was one of the "new religions" of Japan. In that year, a totally illiterate woman by the name of Nao met a Buddhist scholar by the name of Anisabaru, and the Omoto Foundation was started; it was an organization like yours, dedicated to unity among the diversity of the world's peoples.

Well, here is this organization emerging in Japan and here is this group meeting in Chicago. And I don't think that either group knew about the other. Also in '92-'93, my Cathedral, St. John the Divine, got started, which was also, from the beginning, sort of nuts, because just how many Christian cathedrals do you know that have a Jewish menorah on either side of the altar and an Islamic prayer rug in front of the altar and Shinto vases on either side of the crucifix. People say, "You're nuts!" Well, we've been nuts since 1892-93 with these other moonstruck groups. In fact, before the actual moon landing happened, there were people who were there first, before the astronauts, and they were these strange religious types.

**...if God wants the connections  
to be made, they'll get made.**

Then, I would say that between 1892-93 and 1936, there was a big nothing. In 1936, the first permanent, sustained interfaith organization in the world was founded. It was founded in England by a man named Sir Francis Younghusband. Strange name, Younghusband. Not Oldhusband. Younghusband. And, oddly enough, Sir Francis Younghusband went to—

one guess—India and he said, "I wasn't taught this at Oxford," because he met Hindus and he met

Muslims, and he said, "There's something bigger than the Church of England." That's heresy. You can't say that, but that's what he said. So, he started something called the World Congress of Faiths with Yehudi Menuhin and with a very strange Anglican Dean of Westminster Abbey. Mother Teresa was also one of the early birds in that organization which still goes on.

### **The second period**

See, the movement in Chicago started and, after some time, it sort of fizzled after 1893; it didn't continue. For a while, as I said, this sort of tunnel of nothing happened and, then, there was 1936, and from there we go to 1960 and two more moonstruck people Juliet Hollister and Eleanor Roosevelt, who got the Temple of Understanding started. These two women traveled around the world and saw all of these world religious leaders and they got the Temple started.

And then the worst thing happened in 1966. That's the first of our thirtieth anniversaries. I don't know much about what happened in 1966 when Swamiji came to New York, except that there was a mix-up about his arrival, with the result that nobody met him at the airport. Well, that's the way these things happen; you have to persevere. You can try, but things don't always work out; so you've just got to hang in there, and, ultimately, if God wants the connections to be made, they'll get made. So, Swamiji came to New York in 1966, and there was no one to



meet him. Then, he went to California. Then, to Connecticut. And, then, in 1986, he came down to Virginia. And here we are. So, that's the second anniversary, 1966.

Several years later, in 1974, another very important world interfaith organization, WCRP, got started in Geneva. That's the World Conference of Religion and Peace, which is very active around the world. And, then, another organization was created, the Temple of Understanding.

The Temple of Understanding began with a global forum of spiritual and parliamentary leaders, with the result that the interfaith movement became sort of "kosher" with parliamentarians. You know, we've been separating church and state with a lot of vigor for a long time. Well, they get married in 1988 at Oxford, during the first meeting of the global forum.

Two years later, in 1990, the same global forum met in Moscow. Two years after that meeting, in 1992, the global forum, along with United Nations representatives, met in Rio. And in 1994, the same type of meeting took place in Kyoto. The same "suspects" were all there: parliamentarians and even Gorbachov. And the Green Crosses was founded. What is interesting is that all these latter day international organizations had "interfaith" as a built-in component. That was really new.

In 1993, just three years ago, we celebrated the one hundredth anniversary of the Chicago Parliament of Religions, and the Parliament was born again. We all went out to Chicago, the same crowd, everybody's who's here, went to Chicago in 1993. And that got started again. And then just this past fall of 1995, there was the celebration of the United Nations.

Now, the United Nations declared that religious organizations could not be part of it, that members could be only countries. But, guess what happened? The UN wanted to celebrate its fiftieth anniversary with an

interfaith service! And, guess where they held it—they held it in the Cathedral. And, guess who was there? Swamiji. All of you. Fantastic. So, we're coming of age. Well, that's the first thing that I wanted to say.

The reality of this morning really goes back. It goes back to the beginning of the modern world, which is at the end of the nineteenth century. The second thing that I want to say is that this modern world really comes to a very critical point

### **...we're coming of age.**

in the years between 1940 and 1960. Buckminster Fuller said that the difference between 1960 and everything before that year is like the neolithic period and then 1960. Why? What happened that created the '40's and the '50's and the '60's? Well, World War II and the cheerful atom bomb. And what had to happen before you could get the atom bomb? You had to invent computers. In 1940, just before we entered the war, Washington had no way of knowing where its guns were, where its ships were, where its airplanes were—you know people in green visors sort of counting the airplanes. So MacNamara was brought from the Ford Motor Company to start computerizing the government, so that we could fight a war and know where our planes were. And that was really what led to the possibility of splitting the atom, the hell of Hiroshima and Nagasaki, the hell of that. That hell wouldn't have been possible without computers. But, of course, on the bright side, we certainly couldn't have gone to the moon and we certainly couldn't have had jets.

So, the world that we know now, that we're really now part of is this second period, which is the period of technology. Leave religion out of it. The first part is religion, getting to know religion. The second part is technology, technology changing our lives so that we *could* go to the moon on July 16, 1969.

I'll never forget the moonshot. That's what changed the world, because there we

were on the moon, looking back and seeing where we come from and seeing not diversity, but seeing unity. Not being able to see Charlottesville or New York or Hindus or Muslims or Jews or Christians, just seeing land masses and clouds and oceans. That reality. We were really able to understand in our guts, in our heart, as well as in our brain. Our religion changed. That's why I say, "The new icon." And that's the religious result of the scientific work of this second period. And it's a religious change. I mean, we're here in a very profound sense, being able to explain why we're here in terms that our children can understand because they understand computers and they understand moonshots in ways that we were not brought up to understand.

### **The third period**

Finally, the last and the third period, the period of now, is a period of religion and science: the world as we understand it, and the world as we've received it. Our religion was not invented in 1940 or 1960 or 1969. Our religion wasn't invented then. That's what we got forever, the particular traditions that make us Hindus and make us Muslims and make us Jews and Christians and make us native peoples. But we were able to in this last period, the period of us now, today, we were able to put religion and science together so that we're not religiously schizophrenic; and that's important, because so many people in the world are really schizophrenic. That's why we have religious extremism and fundamentalism, because some people say, "God is my religion, and I don't want you to touch it, and I don't want you to go screwing around with Hindus or with Jews or with Muslims or with Roman Catholics. "I'm a Baptist" or "I'm a Muslim" or "I'm a true Jew."

So, that's where we are today.

And how do I characterize where we are? I characterize this new combination of

### **We're really now at a period of the heart.**

the tradition mixed with what we really know is happening from our science as a time in which our real religious roots are being rediscovered. We're really now at a period of the heart. We're not throwing the brain out, but we're back at the heart. We're back at the integration. I think you call something *Integral Yoga*, is that right?

Integration is a word that we really understand now, that all of this stuff together is what we're talking about. We

couldn't have understood that had all of these other things not happened. And so, we're at a period of profound spirituality, and what are the elements that have caused that? We've

rediscovered something very radical. It's called "woman." Ever heard of the feminist movement? That movement has also turned our religion upside down, thank God, so that our religion now has a profound rediscovery of Mother Earth. The environment and the woman's movement are hand in hand.

Another profound change is our rediscovery—when I say *our*, I'm talking about the dominant control crowd—of the native traditions of the planet. To the credit of the 1893 Parliament, Native Americans were there. But in the dark period in between 1936 and 1993, the American Indians and the African religions were really out of it. Now, the reality of the Shaman, which is this profound religion down in our bowels, a down-in-our-guts religion, we recognize as absolutely necessary, so that your beating of the drum this morning [by the Native American celebrant] is what everyone is doing. And when we heard the music of the different religious traditions, they all had the rhythm that is this primordial rhythm. And so, our deepest roots we're now recognizing as fundamental—for everybody.

The everybody aspect of it is the last part of this integration. And I want to end by saying that this period, our period, is really the period of respecting diversity and unity.



and not confusing the two. Because what we're not doing is melting everybody down into some kind of soup. We're dancing together in the distinctiveness of our traditions; thus, Islam must become more articulate about what *it* is, as must Christianity, as must Buddhism, as must all of these great, precious traditions. And I think the only distinction now is that we are beginning to be capable of saying that we can share our traditions. I'm not talking about conversion. I think that's for the birds. I think that's a heresy. I'm *not* talking about conversion. I'm talking about *communion*. I'm talking about sharing the most beautiful things we have. Sharing them with each other. Staying who we are but saying, "I want you to be at my table. I want to share with you the most precious things I have, because I love you and you and I are sisters and brothers and we have to share or we won't survive. But God made us to share. That's the way we are to live—together."

In conclusion, I want to end with what my nice introducer mentioned earlier, that I am leaving the Cathedral. And I must say one last thing about the Cathedral, which is about an image that I'll never get out of my mind, and that is our Feast of St. Francis, which is a togetherness feast where we bless all of the animals. It's our environmentalists' holy day (and I'm so glad that the Yogaville children sang St. Francis' prayer today.) At this modest feast, we have not only two-leggeds, but we also have four-leggeds and twenty-two hundred leggeds, because at the end of the procession, at the end of the liturgy, in comes an elephant followed by a camel followed by a donkey followed by a zebra. All of the beasts of the world come to church, circle the altar, are blessed with all of us. Paul Winter, of course, is there with his band. And it was about four or five years ago that Swamiji and I were there, and we walked out together behind the elephant, Swamiji with a large python

around his neck—which he was kissing—as we walked out together. And, then, he held up the python to me, and I said, "All right; this is my day."

Well, that's my ultimate image of the Cathedral. But what I am going to do now is to start something in New York called the Interfaith Center, which is different from Yogaville and different from the Cathedral. Because this is something that will not sponsored by a tradition. Yogaville is sponsored

by the Hindu tradition. The Cathedral is really a Christian shop. This I want to be, and I think the world needs, an or-

ganization in which all of the religious traditions are there together. A sort of community of religious traditions in which their beautiful things could be shown. A place in which young people in the city could come, in the same way that they go to the Metropolitan Museum of Art, to learn about the religious traditions of the world of which they're a part, their common heritage. So, the common, integral nature of life is what we're talking about.

Well, it's all your [Gurudev's] fault. And thank God. Blessings to you, Swamiji.

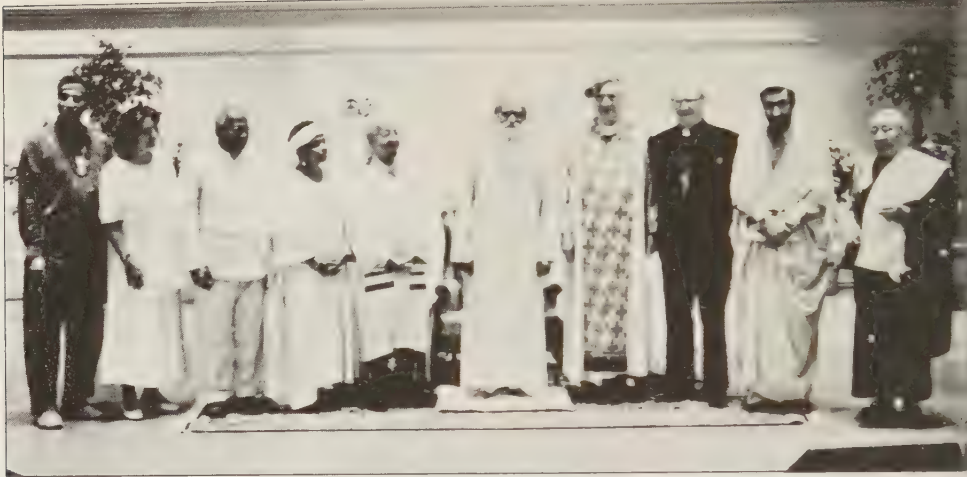
*After Dean Morton's address, Sri Gurudev blessed us with his message of peace and a closing prayer.*

## Vision of Peace

### Become a child again

In the Bible, in one of the Beatitudes, Jesus said that if ever you want to see God, keep your heart pure: "Blessed are the pure in heart; they shall see God." God as peace, God as truth, God as love, God as oneness.

All these decades and centuries, we have heard people using their heads too much. Everywhere, there is the gathering of heads of states. We all know when two heads come together what happens. There's



*Sri Gurudev with interfaith celebrants*

nothing but noise. Whenever two heads come together, there's a big clang. It's time for the hearts to come together, and it is happening.

We have used our heads too much—intelligence. All the great sages and saints have said to brush aside your head, your so-called intelligence, your so-called learning. Become a child again. It is in that innocence of the child that we see the purity of heart; and when that is achieved,

we see God. Actually, it could be changed a little to say that "Blessed are the pure in heart" means both body and mind, because heart stands for the body as well as for the mind. For example, if someone says that you have a big heart, they don't take you to the hospital. But if they say that you have an enlarged heart, then, sure, you have to be rushed to the hospital.

#### **Purity of body/mind**

Thus, the heart stands for both body and mind. A large heart is the mind; enlarged heart is the body. So one should be pure in both body and mind, because body and mind are not two separate entities. They are one and the same in different levels of expression. As the mind, so the body. As the mind, so the person. In a way, it's coming to the Yoga teaching. Yoga

talks about keeping the body clean by your *asana*, *pranayama* and keeping the mind clean by your *pratyahara* [sense withdrawal], *dharana* [the attempt to concentrate], *dhyana*. [concentration]. If both are cleaned, your mind becomes a beautiful

mirror. All that you see is beautiful, because with a beautiful mind, you can see nothing but beautiful things. You can realize the God in you. God here

doesn't mean a physical entity. It's peace, love, joy, truth. It's very abstract.

The Hindus say that God is nameless and formless. It should be so, otherwise it cannot be omnipotent, omniscient, omnipresent. Anything that has a form of its own cannot be present everywhere. That is accepted by all the faiths. So, when you see that truth, joy, love within you as God, you have the Godly vision. With that vision, you see nothing but God. You are able to see God. That is what is meant by "Blessed are the pure in heart; they shall see God"—or they shall see themselves as God. You can put it anyway you want, but that vision begins with individuals.

You are the one who is to see. If your heart is pure, then you see only pure things everywhere. You accept everything. You

**We have used our heads too much...**



accept everything as motivated by God, by the same essence, same power. You don't discriminate between young/old, black/white, criminals/victims. Even in criminals there is the same God. Who is a criminal? Probably, God who has a criminal mind. For the criminal is also God, created by God. Somehow He allowed His mind to be criminal. So you don't hate him because of his mind. God would not create a useless thing.

**God created everything with a purpose**

Sometimes people say, "Oh, I don't know what I am doing in this world. I am completely useless. I am hopeless." I would say to him or her, "Don't worry. You have a use." You might ask, "Oh, what is that use?" And I would say, "You are an example for others not to be like you." Otherwise, how am I to know that I am useless or useful? I should see a useless person and say, "Oh, I shouldn't be like that." So he or she is useful in that respect.

Therefore, we have no way of condemning anything or anybody in this world.

God purposely created everything, both positive and negative. With only negative, you

can't burn a bulb. You need a negative-positive wire. The scriptures say that the negative part is the entire nature. The only positive part is the essence behind the nature, the Purusha, the cosmic Purusha. That is the reason why we call everything as Mother: Mother Nature, Mother Country, Mother Tongue. Why Mother, Mother, Mother, Mother? Because that's the feminine aspect that functions because of the masculine aspect in it. We need both.

In the Hindu pantheon, there is a beautiful image of God, *Ardana Ishwara*. He is half man, half woman. So, is God a He or a She? He is both. This kind of neutral vision comes only when we realize ourselves as that part of God. Thus, even the good vision comes from within first. It's not only charity that begins at home. Everything begins at

home. If you are a hateful person, you will see only hatred everywhere. If you are a sinful person, you will see nothing but sin. This truth is exemplified by a story in the *Mahabharata*. (With that small story I'll conclude, because it's time for us to go for lunch. Everything stops when the stomach calls for nourishment. In fact, there is a saying in Tamil that says, "Even if you stand inside the river and say, 'Hara, Hara; Hara, Hara,' raise your hand, and call God, your heaven is not there. Your heaven is in the tummy." Swami Vivekananda said that clearly: "When the stomach cries for food, nobody wants to hear about God." So, do you have a moment to listen to the story? Then, we can go for eating?)

### **The story of Dharmaputra and Duryodhana**

The story goes like this. In the *Mahabharata*, there are two cousin groups, the five Pandavas and the hundred Kauravas of Duryodhana. They used to fight against each other. Who else would fight? Cousins

are there to fight with each other. However, both groups had a c o m m o n

teacher, Dronacharya; and, once, the leader of the bad group noticed that the teacher seemed to have a soft corner for one of the five-group people, Arjuna. So, he was a little annoyed by this, and the teacher, Dronacharya, noticed it and wanted to teach them a lesson.

One day, Dronacharya called in, individually, the oldest men of each group—Dharmaputra, the head of the Pandavas, and Duryodhana, the head of the weaker group—and he said, "Dharma, I want a job to be done, but it should be done only by a bad fellow, not a clean heart fellow. Can you go 'round the town and pick up at least one bad fellow so that I can entrust the job to him?" Dharma thought, "Sir, where am I to find a bad fellow in this town?" Dronacharya commanded, "Go, look for it!" "Okay,"

**God purposely created everything, both positive and negative.**

said Dharma. He went 'round. Then Dronacharaya called the other fellow, Duryodhana, and said, "I have a job for a very good, decent, honest boy. Can you go 'round the town and find a clean, honest boy for me?" Duryodhana said, "Sir, if you say so I will go, but I don't know whether I can find anybody. Let me try."

So, both fellows went 'round, individually. After a whole day of roaming around, they both came back. And do you know what Dharma said?

"Sir, I made a mistake in accepting the challenge. I could find no bad fellow in this town. Everybody is quite good, honest and clean. If at all there is one bad fellow, it should be me, because I thought I could find a bad fellow in this town; I accepted the challenge and went 'round. Accepting the challenge to find a bad fellow made me bad. So, give me the job; I will do it."

While Dharma was saying that, Duryodhana, the other boy came in. Dronacharaya asked Duryodhana, "What happened?" "Sir, I told you already. There's not even a single clean guy in this whole town. Everybody is crooked one way or another. Why can't you give that job to me?"

So, what is the lesson we learn from this story? A good guy went 'round the town and saw everybody as good. The bad guy went 'round and saw everybody as bad. Why? Because they saw with their own eyes. That is, if our eyes are clean, nobody is bad in this world. That is what purity of heart means. If we can have that kind of purity, we can experience God within us and without also.

### **Cleaning the heart**

The world has come to that stage, that we have had enough, enough turmoil and trouble seeing the badness outside. We are trying to change that, people like those who are sitting out here in the front row [the spiritual leaders participating in the pro-

gram], who are all working towards that. As Dean Morton said, even the United Nations wants to have a United Religious Nations. It seems that there is hope for the future of the world. We can always make it. But let us begin with ourselves. Let us clean our heart. Let us take out all the animosity, all the hatred, all the anger, all the rubbish from the heart. Everyday, we can sit and analyze the heart, analyze our actions, analyze our speeches, analyze our thoughts.

question ourselves, "Have I harmed anybody through my thought, word or deed? If so, please forgive me, God. Let me correct myself." Everybody can sit for a while, both morning and evening, to meditate on that. If you are keen in doing that, you will see

how clean your mind becomes. It is only in that clean mind that we can find peace within and without.

One word: let us take the selfishness out of our heart completely. We are here to live to serve. There's no other purpose for us to be here. The entire nature is like that. Look at the entire nature. All things in Nature are there to serve. They are not there for their sake. In the beginning, itself, God told Adam not to eat the fruit. The lesson was taken by the tree. That's why, even today do the trees eat their own fruits? No. But the guy, Adam, didn't listen. We've had generations of that kind of person. It's time for us to change.

So, may God bless us all with a pure mind, pure heart, a pure life, dedicated to the welfare of the entire universe. It's only then that we can enjoy real peace. The *Bhagavad Gita* says that: *Tyagat shanthir anantaram*.—"The dedicated *ever* enjoy peace." There's no need for them to get disturbed over anything. Why? Because there's no selfishness in their life. Let us learn to be selfless and to serve humanity. God bless you. OM Shanthi Shanthi, Shanthi.





*Sri Gurudev embraces Dr. Deenabhandu and Molly*

The morning program concluded with a song by Meera Patricia Kerr, after which everyone boarded special buses that took them to the university dining hall for a festive luncheon. In an ambience of joy and affection, devotees and guests shared a delicious meal and listened as Dr. Dean Ornish offered his gratitude and a loving tribute to Sri Gurudev.

All gathered again in the evening to continue the celebration, which began with a welcome by the program's Master of Ceremonies, by composer and musician, Siva Stephen Fisk. The first part of the program was entitled "From India to the USA," and included an Indian drumming performance by Selladurai Sivam and S. Kannan, a Bharata Natyam dance item by Padmarani Rasiah, music from the '60s by Palitha Felix Cavaliere, comedic juggling by David Van Derveer, and the following tribute—customarily warm and humorous—by Sri Gurudev's long-time friend and colleague, Rabbi Joseph H. Gelberman., president of the New Seminary and rabbi of the New Synagogue, New York City.



*Padmarani Rasiah strikes a graceful pose during her Bharata Natyam offering*



*The Swami and the Rabbi*

## Mazel Tov, Gurudev

Dean Morton was right this morning when he mentioned Swami Vivekananda who came here about 102 years ago and introduced the philosophy of India to America. That is true. He was the pioneer for that. But as far as the interfaith concept is concerned, it was Swami Satchidananda who did it in the United States.

### **The interfaith movement**

We actually met for the first time in Canada, in Val Morin, if you remember, Gurudev. It was almost love at first sight.

But I began to argue with him a little bit.

And I immediately learned a basic philosophy: keep quiet; don't argue with your teacher, with your master. That was a great lesson for me.

Then, for several months, we traveled together with Brother David and a Zen roshi to universities and communities. And, for the first time, they actually saw together a priest, a monk, a Zen master, and a Hindu swami. During one of the occasions, one of the ladies who saw a swami for the first time wanted to know, "What is a swami?" I said

that a swami is like a rabbi. And, then, she said, "What's a rabbi?" It's remarkable how ignorant we were in this country.

So, I think the whole country owes gratitude to Gurudev for bringing the concept of interfaith as a reality. Now, you find that every church, every synagogue has a committee, at least, on interfaith. And now it's an everyday happening that clergy of all faiths actually meet together.

### **Becoming a *mensch***

But what I really learned from Swamiji is how to be a *mensch* [in Yiddish, "a person with principles and integrity"]. I wonder if

you remember this, Gurudev. We were once invited for a ceremonial tea to a very, very famous family—I'm not going to mention their name. Thank God, I've forgotten the

name. At that time I was naive about these things, and I purposely did not have lunch, because I figured that I'm going to this very rich family. In my tradition, any time a guest comes into our homes, the first thing is we offer the guest is food.; but there we were, sitting for four hours, if you remember. We were all hungry and, finally, we got

**I think the whole country owes gratitude to Gurudev for bringing the concept of interfaith as a reality.**



a little tea; that took an hour, the ceremony of the tea.

The concept that I learned at that time was that spirituality is an *addition*. In other words, first be a *mensh*, be like anybody else, and, in addition, you're also spiritual. In other words, work like anybody else, get married, if you are not a swami, like anybody else, and know what's going on in the world. In addition, you're also a spiritual person. And I was very, very grateful for that idea.

I also learned this from another swami—if you remember, Gurudev, your colleague, Swami Vishnu-devananda—when we first met in Val Morin, Canada. That's where I started my yogic life. And I couldn't do the headstand. I was constantly falling. But, every day, when he was teaching, S w a m i V i s h n u - d e v a n a n d a

called me up to demonstrate how to do the headstand. So, one day I asked him, "Swamiji, why do you do this to me? You know I don't know how to do it." And he said, "But you're teaching; you're telling my students how *not* to do it." And that also helped me tremendously, so that when, sometimes, some people don't like me, I tell them, "I'm still teaching you not to be like I am." So, that's good news, and I learned this, all of it, from the so-called Eastern philosophy.

Then, of course, the Interfaith Temple that we have in New York, as well as the New Seminary, where we train interfaith ministers, was inspired by Gurudev. This year we are celebrating our fifteenth anniversary, and we have ordained, so far, over 1000 interfaith ministers—Jews, Catholics, Protestants, and so on—and that's all because of Gurudev.

**The "ninth" saint**

Gurudev, I have a little present for you.

I may have already sent this to you, but in case not, it's a new book that came out, *Kabbalah As I See It*. But the present that I would like you to consider tonight is another book that my students published last year when I celebrated my *Bar Mitzvah*. For those of you who don't know what the *Bar Mitzvah* is (everybody knows a *Bar Mitzvah*!), I'll explain. In Judaism, when you're thirteen years old, you get a celebration called *Bar Mitzvah*. And this is my second *Bar Mitzvah*.

According to the sages, the years allotted to the average individual is only seventy years. Anything over seventy is Grace and a gift from God. Last year, I accumulated thirteen such years. So, I had my second *Bar Mitzvah*. And they published this book called *To Rabbi with Love*, and there are several pictures here

with Swamiji from the "Swami and the Rabbi" talk that we did all those years.

But the reason I mention this, Gurudev, is that I don't know how old you are this year, but last year you were 80. So you must be about 81 this year. Now, in about two years, you'll be 8 and 3, which is 11; and 1 plus 1 is 2; and 2 and 11 equals 13, so you can actually be *Bar Mitzvahed*. Can you picture this? The headlines in the *New York Times* will read: "The Swami is getting *Bar Mitzvahed*!" Now this is real, and I'm going to invite you, because, next year, I'm going to have my third *Bar Mitzvah* for this reason: because next year I'll be 85. If you add up 8 and 5, that also comes to 13. So I'm inviting you all to come and join us there. But, the really big *Bar Mitzvah* that we are going to sponsor in New York will be two years from now. And I'll need all your help because we're going to have a *Bar Mitzvah* for Swami Satchidananda. Isn't that beautiful?

Also, interestingly enough, if you add 8 and 1, it adds up to number 9. In the *Kabbalistic* teaching, the 9 and the 6 actually, look a lot alike, except in a different position. Now, the sixth is the foolish saint. Why? Because the six has a circle in it and according to the mystical teaching, a circle represents God, who has no beginning and no end, like a circle, and the stem of the 6 shows up. This is the foolish saint who sits all day long and prays and meditates and studies. In the meantime, though, he ignores his family, his people, and God says to him, "I really don't need you. I have angels who do that for me all the time."

So, this is the foolish saint. But the number 9 also has a circle in him but his stem is going here, working here, and that is what Gurudev is: a saint, but he's evolved. If you want him to dance, he will dance. If you want him to climb some steps, he will climb. He'll do anything that a little boy would do, but, at the same time, he also meditates, teaches and is a great inspiration for the whole world.

Finally, I would like to conclude with a story that we are told by the sages, that before a child is born, when he's about ready to leave the mother's womb, the angel who was with the child during the nine months asks him a question. I remember the question they asked me: Would you like to be great or tall? And I foolishly said "Great." I got nothing. All of my life, I wanted to be tall! I have an idea that they asked the same question of Gurudev when he was a little baby, just born, and they said to him, "Little child, what would you like to be when you grow up? Would you like to be born in India, among all the other places. That's one choice. Would you like to be some sort of a mechanic or an engineer?" No answer. "Would you like to become a disciple of a great guru in India, the greatest of them all?" No answer. "Would you like, eventually, to become a guru, yourself, and come to

America and thousands and thousands of people will praise you, adore you and follow you?" No answer. "Would you like, eventually, to settle down somewhere in—what's this place called?—Virginia and create a beautiful LOTUS that the whole world will come and admire and look at? What would you like to be? What would you like to do?" Swamiji was shy even as a little baby. So, finally, the head angel said, "To heck with it. Let him have it all."

To conclude, then, I would like to sing a little bit. There's a song that the angels sing on an occasion like this, a Hebrew song, and

I have an idea that the angels in heaven are also present. They created a heavenly choir to sing praises to the Lord because of the birth of this child who became a man

and a guru. And I hear the melody now of the heavenly choir. The melody is called *Mazel Tov*, "Good Luck." Good luck to you, Gurudev, for the future.

*Rabbi Gelberman's loving tribute to Sri Gurudev concluded the first part of the program, "From India to the USA. The second part of the program was composed of several wonderful musical offerings: a peace song by Siva Stephen Fiske, a jazz piano selection by Krishna Steve Holt, a song by Meera Patricia Kerr, and the haunting oprano saxophone music of Paul Winter.*

*Part III of Vision of Peace's evening celebration was the following "Tribute to Yoga" by Dr. Karan Singh, former Indian Ambassador to the United States.*

## A Tribute to Yoga

Respected Swami Satchidanandaji Maharaj, distinguished guests, disciples, devotees and admirers of Swamiji, many friends, old and new, today is, indeed, a joyous occasion, when three streams of cel-





*Paul Winter offers a lovely melody on the saxophone.*

celebration are merging together. In India, whenever three rivers merge, it is considered to be a particularly auspicious junction, *Triveni*. Similarly, today, we are celebrating three separate events. The first is the thirtieth anniversary of Swamiji's advent in the West. And what an extraordinary advent it has been.

Swamiji came at a time when the West was looking for a new symbol, for a new methodology of breaking across the barriers that separate people from people. And it was at that time that friends here in the audience were responsible for bringing Swamiji over, and his role over the last thirty years has been truly extraordinary. I think that the west owes him a deep debt of gratitude for his continuous and powerful advocacy of *Vedanta*, of Yoga, of compassion, of love and understanding in the world over the last thirty years. And I would like to join all of you in thanking my friend Peter Max for having brought Swamiji over.

The second celebration is the tenth

year anniversary of the creation of the LOTUS, The Light Of Truth Universal Shrine. Somebody mentioned a moment ago that a Temple of Understanding was going to be built. In fact, the LOTUS *is* the Temple of Understanding. To my mind and to my knowledge, it is the first truly interfaith, ecumenical temple in the entire world, because it has space for all the great religions of the world that are here today, the religions that have passed away, and it even has space for religions yet to come. And so, in Swamiji's vision, I always tell my friends in the interfaith movement, "If you really want to see an interfaith temple, the LOTUS is unique in the world." And it is, again, a great gift from Swamiji to humanity.

The third celebration that we are going to have tomorrow is the fifth year of the completion of the great Nataraja Shrine. It is Lord Siva's Grace that my wife and I were also involved in that great undertaking. We will speak about it at more length tomorrow.



*Dr. Karen Singh celebrates Yoga*

So, we have these three celebrations together, and what a joyous evening it has been—full of laughter, full of gaiety, and full of devotion and a joyous acceptance of the world and of the deeper spiritual currents that flow below the surface of our conscious minds.

### The universality of Yoga

Swamiji is a master of Integral Yoga, and, perhaps, that is why I was called upon to say a few words about Yoga, to pay a tribute to Yoga. Yoga, as you know, is, in fact, universal, because Yoga means “to join.” It comes from the same root as the English word “yoke.” To yoke, to join. And Yoga is that activity, that undertaking that

joins the Divine within us and the Divine without, that joins God imminent and God transcendent, that joins the Atman and the Brahman, because all the great religions of the world, in some way or the other, preach a Yoga, preach a union in different ways, in different methodologies, in different idioms. But, essentially, the union is there. The union of the human and the Divine. Because we must remember that all religions look upon this magnificent universe as an emanation of the Divine. This magnificent universe, not only the tiny speck of dust that we call planet earth, but also the billions upon billions of galaxies in the endless universe around us are all permeated, are all inhabited by the Divine. And yet that Divine power is not only outside us, but it is also within. As Francis Thompson says in one of his poems: “The angels keep their ancient places/Turn but a stone and start a wing/Tis ye, tis your estranged faces that missed the many splendored thing.” The many splendored light of the Atman, the light that lighteth every person who cometh into the world.

Every religion speaks about the inner light. And the joining of the inner light with the outer light is what Yoga is all about.

**...the joining of the inner light with the outer light is what Yoga is all about.**

And, therefore, Yoga is coterminous with the spiritual quest.

In the Hindu tradition, there are four main paths of Yoga. One is *Jnana Yoga*, the way of wisdom, what in the West may be called the intellectual love of God, or the way of Plato, the contemplation upon the great truths that lie behind outer existence. That is *Jnana Yoga*. Then there is *Bhakti Yoga*, the way of adoration, the way of love; the way in the West, for example, of St.

Francis of Assisi or St. John of the Cross or St. Teresa of Avila. A tremendous outpouring to your chosen deity, whether that deity is Lord Siva or Lord Krishna or Jesus

Christ or any other figure, but that tremendous emotion that moves the heart and thrills the body, that outpouring is *Bhakti Yoga*, the Yoga of devotion.

The third is *Karma Yoga*, the way of works, but works dedicated to the Divine. For not any kind of work is *Karma Yoga*. If that work is done as an offering to the Divine in love, in surrender—“Whatever I do, O Siva, I offer at Your feet”—that is *Karma Yoga*, the way of works: the serving of the poor, the feeding of the hungry, not in a spirit of superiority, but in a spirit of gratitude that we have been given the opportunity to do this service to them. That is *Karma Yoga*.

And the fourth path is known as *Raja Yoga*, the royal road. And that is the way of internal spiritual practices, the way of Meister Eckhart and Rumi. The way of the great yogis—the way of Sri Aurobindo, for example—who are able to find within the human body, itself, the sources of power and strength and light that lie hidden in the base of the human spine and how they can be aroused and how the powers within us can under certain circumstances, rise and illuminate the entire consciousness. And when that illumination takes place, there is a union again, a Yoga with the Divine.



## Integral Yoga

And so we have these four main paths of Yoga. The Yoga of knowledge, the Yoga of love, the Yoga of works, and the Yoga of spiritual practices. But what is needed today, in this dark age when the hostile forces are so active, when there is so much negativity, when the waves, the television waves are full of horror and cruelty and massacre and promiscuity and ideas that, as it were, pollute the minds of the young, at this stage one Yoga will not be enough. We will need a combination of the Yogas, and that is what Sri Aurobindo called "Integral Yoga," and that is what Swami Satchidanandaji has been practicing and teaching.

Each one of us, in our own lives, has to develop the mind with *Jnana Yoga*, the heart with *Bhakti Yoga*, the hands with *Karma Yoga*, and the inner forces with *Raja Yoga*. We have to integrate these four great paths into a single great attempt to break the barriers that surround us. That is the glory of Integral Yoga.

And I would say, friends, that on this occasion, when we are celebrating so many auspicious events connected with Swami Satchidananda, let us also try to dedicate ourselves to Integral Yoga.

We live in very difficult times. Humanity is at a crucial crossroads in its long and tortuous history on this planet. One path leads towards death and destruction and another path, the path of love and compassion is also open. As Robert Frost says in his poem:

Two roads diverged in a yellow wood.  
And sorry I could not travel both  
And be one traveller, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;

Then took the other, as just as fair,  
And having perhaps the better claim  
Because it was grassy and wanted wear;  
Though as for that, the passing there  
Had worn them really about the same,

And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first one for another day!  
Yet knowing how way leads on to way,  
I doubted if I should ever come back.

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less traveled by,  
And that has made all the difference.



Friends, two roads diverge ahead of us. Are we who consider ourselves to be on the spiritual path, are we not going to rededicate ourselves towards the establishment of Integral Yoga? Because only by changing our own lives alone can we change society and the destiny of humankind. I would, therefore, pay a tribute, although Yoga does not need my tribute, because Yoga is something eternal that has come down to us from the very dawn of our history. The great yogi, Lord Siva, himself, is the originator of Yoga. Therefore, I will pay my tribute to Swamiji for having taught so many people the path; and I will end with a prayer to Lord Siva, who is seated on Kailasha with the crescent moon on his forehead and the Ganges issuing from his locks and who is seated in deep meditation, the *adi yogi*, the original yogi, the great seer, the great originator and creator and destroyer of all these worlds, the one and only light that pervades this entire universe: May he shed his blessings upon all of us, upon Swamiji, upon everyone connected with Integral Yoga and the LOTUS, and upon all of you who have come here from the very ends of the earth to

celebrate Swamiji's anniversaries. May Lord Siva be bountiful in His Grace.

*The Saturday evening program concluded with the presentation of awards and offerings to Sri Gurudev, as well as with the well-loved, unofficial Yogaville anthem, "Let us Walk Together," sung by Nirmala Heriza.*

*The next day, on Sunday, 30 June, the celebration of the tenth anniversary of LOTUS began at Yogaville as Sri Gurudev and the interfaith celebrants walked in procession into the Shrine to bless it. After the blessings, the LOTUS anniversary program continued at Sivananda Hall with a welcome address by Carol Kalyani Neuman, Yogaville Interfaith Representative and Peace Pyramid Director; a cello piece, the "LOTUS Song," by Brahman Aquarin, ecumenical chants by Meera Patricia Kerr, a reading of the "LOTUS Prayer," a tribute by Swami Vidyananda to the builders of LOTUS, acknowledgements to the builders of LOTUS by Swami Chidananda, a ribbon dance by Yogaville children, and the following anniversary message and closing prayer by Sri Gurudev.*



*Peter Atman Max displays his poster of Sri Gurudev*





## Making Good Use of LOTUS

### Who was behind all this?

God wanted to tell the world that you all have to live together if you all want to survive. Probably, that is the reason why God instilled the idea of LOTUS first of all.

As you heard today, there were many difficulties, many problems. It was not possible for human beings to do such a thing. From the very beginning, at every point, we were about to give up. Even the contractors came and asked me, "Do you have enough money in the bank to build this millions of dollars



*Rabbi Gelberman garlands Sri Gurudev before the procession to LOTUS*



*Sri Gurudev leads the procession to LOTUS*

worth of building?" I said, "No." Then, they asked, "How much money do you have?" I said, "I don't know." "Can you pay us regularly?" they asked. "I don't know," I replied. They could have gotten discouraged and left, but they didn't.

So, who was behind all this? Everybody. Even the little children at our school who went and plucked little flowers, made them into bunches, and sold them for five cents, ten cents a bunch. What for? LOTUS.

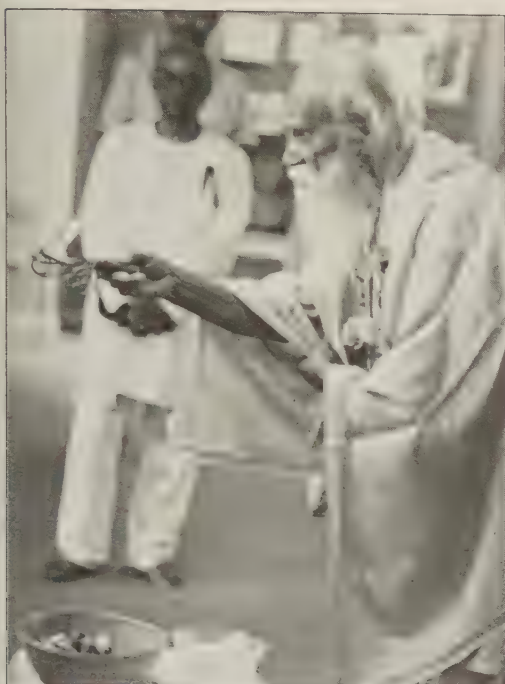
In Switzerland, in Zinal, where we had conferences every year, the kids joined together. Nobody asked them. They went to the riverside, took some pebbles, painted them with the word "Zinal" and the date. 1986, 1987, and they sold the stones for ten cents each. I asked them, "Why are you doing this?" They answered, "We are collecting money for LOTUS." Another boy, in New York, happily collected cents, single cents, in a bottle. He brought that collection to me as a donation for LOTUS. In fact, it's still sitting there in the LOTUS.

Drops, drops, drops. That's how the help came. One night, we didn't have enough money to pay the workers. Next morning, somebody called from Canada—even now

we don't know who it was—and said that he was someone's lawyer and that he wanted to know our LOTUS account number. I asked, "Why? Why do you need this information? Are you asking for some legal or tax purpose?" "No, no, no," he said. "One of my clients wants to send some money, so please give us a number." We gave the number. Three days later, the bank called us, saying, "You have received a donation of \$108,000." Even today, we don't know who the donor was. No one knows.

Cents from children, thousands from people. We never expected any of these things. Every minute, these experiences made me feel that it was God who wanted it, that He was picking out people to do things. And, of all people, to pick me; it was the worst thing He could have done. Yes. I'm not simply humbling myself. I was even a failed matriculate, not an M.A., Ph.D., or anything. But God wanted to show that He is great. How could He show that He is great? If He had picked a clever person, an educated person, a rich person to do something, it would have been easy to do. But He picked a dried blade of grass in picking me. There is a saying in Tamil, "If you are a





*Sri Gurudev performing the harathi during the blessing of LOTUS*

smart guy, you don't need a sword to fight. You can take a blade of grass and fight and win the war. That way you can prove that you are smart." And God wanted to prove that He was smart. That's why He picked me to do that job.

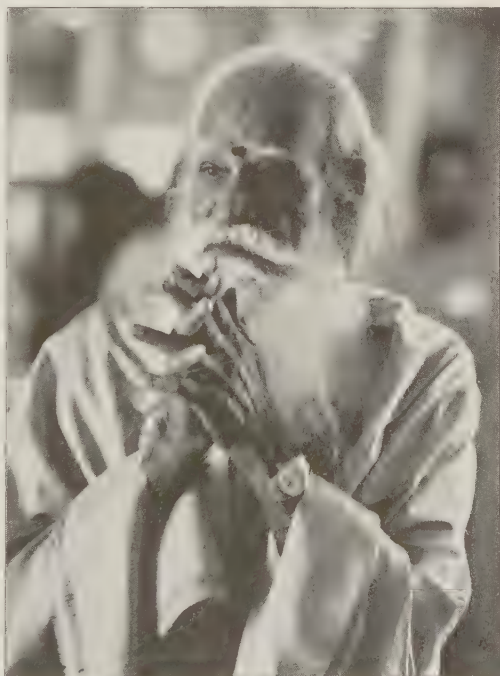
So, our wholehearted thanks should go to that God who has used us all. There are many thousands and thousands of people involved in this. I can keep on telling stories after stories. That's why the whole world is coming to see. People from all over the country and from almost every part of the globe have come to visit LOTUS. Even some of the non-believers. They say, "This is what we need. This is what we need." So, let us wholeheartedly thank that Almighty who has performed this miracle through us small, small individuals.

### **Find that Supreme Peace**

Now it's up to us to make good use of LOTUS. You don't have to even come here to make use of it. Wherever you are,

forget about all the differences in the name of caste, creed, race, religion, color, country, language. And, remember, we are all the children of one father. Embrace each other. Share with what you have with others. Look for opportunities to help and to serve others in every way. Not only people, but also nature, the plants and the animals. That way, you are fulfilling God's desire.

We say, "God is love." If you want to experience God, unconditional love is what you have to express in your life. My master, Swami Sivananda, summarized everything in two words: love and serve. Let that be our motto: To love all unconditionally and to wait for opportunities to serve all. That's our birthright. We have been created for that—not to live for ourselves. Everything has been created to serve others, to serve others. Human beings are not exceptions. So, let us learn to serve and find that Supreme Peace. God bless us all. OM Shanthi, Shanthi, Shanthi.



*Continued on page 38*





# *To Gurudev*

*At last I know how the Eskimos must feel  
after 6 months of complete darkness  
to see the sun rising again over the horizon.*

*Like that sun, Gurudev shone for us,  
dispelling the darkness, letting us see,  
shining his light into our lives,  
clearing the clouds with his clarity,  
healing us, teaching us, guiding us, loving us.*

*He is to us like a father, mother, sister, brother,  
teacher, doctor, and dear, dear friend, all rolled into one.  
He came to us and wrapped us in his wisdom, warmth and love,  
making us feel like his own family  
and setting a precious and shining example  
of the value of a true Guru.*

*His teachings illuminate the path we must follow,  
the way to a higher spiritual existence.*

*Like children abandoned by their parents we felt,  
when on his journey he had to go.  
Tears in our eyes, our hearts bursting with love,  
wanting to keep him here with us, his Gibraltar children.*

*But his family is a global family,  
and all his other children miss him whilst he is here.*

*We thank you, dear Gurudev, for your visit  
and for the treasure you have given us.*

*Stay with us spiritually always, and forever shining,  
you beautiful diamond.*

*—Peter O'Doherty*



*Sri Gurudev with some of the individuals who played key roles in the building of LOTUS. From left to right: Nalanie Chelleram, Kamilla and Mohan Harilela (representing the Harilela Family), Pradeep Mehta, Bhaskar Dev, Frank Moseley, Lewis Thompson, Swami Swaroopananda, Swami Chidananda.*

Filled with feelings of peace, joy and gratitude, we ended the morning program with a group song that embodied not only the theme of this special occasion, but also the foundation of Sri Gurudev's teachings: "Let us Live in Peace as One." And if all this weren't enough, we looked forward to yet a third celebration scheduled for that evening, the fifth anniversary of the Lord Siva Nataraja.

That evening, the fifth anniversary program of the Lord Siva Nataraja Shrine was opened by Swami Karunananda, President of Satchidananda Ashram-Yogaville, who gave the welcoming address and introduced Dr. P. Jayaraman, president of the Bharatiya Vidya Bhavan, New York City, who spoke on the symbolism of Lord Nataraja.

## **The Symbolism of Lord Nataraja**

There's something unique that we have seen here at Yogaville. Swamiji, I convey our very warm, very deep sense of gratitude to you for this wonderful occasion, for this wonderful opportunity for all of us to be a part of

"Vision of Peace." It is something amazing that has happened here. Siva is dancing, Nataraja is dancing. You have brought Chidambaram to Yogaville, to North America.

Although Dr. Karan Singhji doesn't want to say that he is responsible, we do feel that he was also an instrument in bringing that Chidambaram to this place, of which we are so proud. Generations will come and go, a lot of people will be coming and going, but the Lord will be standing here, dancing in the *Chinmaya Mudra*. That is something special. And we are grateful to you, Dr. Singh and Swamiji.

Swamiji, I was fascinated by the *Thirumandiram*. Particularly, the ninth mantra, where Thirumullar gives the form of the Lord dancing in front of us. He creates a picture, different types of pictures of the dancing Siva. He says that He is not only small Siva, but also Paramasiva and that His drum is creation. When he dances, the whole world is dancing, the whole universe is dancing. The *Vedas* danced when he danced. The melodies danced. The seven universes





**Dr. P. Jayaraman**

danced. The five elements danced. With Nadashakti, the Lord danced the dance of divine knowledge, bliss. That's the beautiful dance. And He is dancing. As Dr. Karan Singh said, Lord Siva is dancing within us. Siva is dancing. That Nadabrahma is dancing. The *Vedas* are dancing within us.

Following Dr. Jayaraman's talk, the Yogaville children performed a *puja* [worship service] to a beautiful *moorthi* [statue] of Lord Siva Nataraja. The *puja* was followed by an *harathi* [waving of the light] to Lord Ganesha, Lord Siva, Lord Krishna, and Parashakti. We felt transported to India, itself, as we heard the powerful traditional Indian music of Selladurai Saivam and S. Kannan and, then, enjoyed the beautiful Bharata Natyam performance by young Abira Karunnnanathan. Befittingingly, Dr. Karan Singh, who donated the magnificent seven-foot Lord Siva Nataraja statue to Yogaville five years ago, offered the final address.

## The Cosmic Dance of Lord Nataraja

### Lord Nataraja at Yogaville

Let me, at the outset, dispel any impression that, in fact, I was responsible for Lord Nataraja coming to Yogaville. It would be the height of *hubris*, of *ahamkara* to say that, because how the Nataraja moved from an exhibition hall in Delhi and decided to dance here in the Blue Ridge Mountains is, itself, a miracle. If there is anybody responsible for it, it is Lord Siva, himself, and, of course, Swami Satchidanandaji. For it is Swamiji's devotion that brought Nataraja here.

I remember that I met Sri Sivaya Subramunya Swamigal from the Saiva Sedanta Church in Hawaii, and I said at that time (before I had met Swamiji), "Do you want to have Nataraja?" He said, "We already have one." I was looking for various possibilities, and he said something that struck me. He said, "Nataraja will not dance for tourists. He will dance only where there is an aspiration and *abhakti* that will bring him down to the earth."

This was a very important point that he made, because I was looking at various other possibilities. And then, of course, the moment I came here, the whole situation



**Lord Siva Nataraja**



*Sri Gurudev, Swami Atmananada, Swami Shantananda, and the Yogaville children honor Lord Siva Nataraja with an arathi*

was clarified, and Lord Nataraja is here.

Five years have passed since the extraordinary inauguration, which was, in fact, very Kailash-like. Those of you who were here will remember that it was cold and foggy and misty and it was raining. Scientists now tell us that motion is really the very essence of existence.

When existence flashed into being from non-being, it was a kinetic energy. It was a dynamism. And, even today, whether it is the dance of the cosmos, the billions upon billions of galaxies in the universe around us, or it is a dance within the heart of the atom, the dance of the neutrons and the electrons, the entire universe is kinetic; it is not static; it is not something that is finished. It is a continuum, always in motion. And Lord Nataraja, in a most extraordinary manner, symbolizes this kinetic nature of the universe.

#### **Lord Nataraja: a universal symbol**

The nimbus around Lord Nataraja symbolizes the great force of the cosmos that is

constantly in motion, as well as the idea that the cosmos was danced into creation. Creation was not a strange act; it was not a difficult act; it was a joyous dance. Lord Siva

dances into creation the billions upon billions of galaxies. That is the drum, the *Shabda Brahma*, the Word: "In the beginning there

was the Word." The Logos is symbolized by the drum in his left hand and on the right hand is the fire.

Thus, these billions of galaxies are created and they go into the circle of time, into the great circle of eternity, and, then, they go into the fire again. So, you have the great creation and the great destruction going on at the same time, simultaneously. And that is what is happening in the universe. The Hubble telescope shows us how billions of galaxies are springing into being, apparently out of nowhere, and disappearing, also, into nowhere. And, yet, within these immensities of time and space, if there were only the two



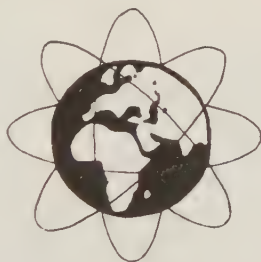
hands, if there were only the creation and the destruction, then we would not be here. There would be no scope, then, for an individual relationship with the Divine. And that is what is symbolized by the other two hands; that is the importance of the other two hands. One hand is raised in the *Abhaya Mudra* : "Do not fear." Why? Because fear is at the heart of all human beings. Fear of death, fear of old age, fear of abandonment, fear of losing one's loved ones, fear of losing one's money. Constantly, we are in fear. Therefore, the Lord says, "Do not fear," and he points with his fourth hand to his upraised foot as the sign of his benediction and as the path towards salvation.

Therefore, you have in this one image the tremendous cosmic rhythm of billions and billions of years of light years: you have the creation, the destruction, you have the fearlessness and you have the path of salvation. Then, there are the snakes that you find entwined around Lord Nataraja. The snakes represent the *kundalini shakti* of which Swamiji has spoken so eloquently. The serpent power, the hidden power within each one of us which, when aroused, can bring about a transmutation of consciousness. It can change our normal daily consciousness into a much brighter and much higher consciousness. It is what the alchemists were trying to do in the symbolism of changing lead into gold. That change can come about only by the creation, by the uplifting, by the awakening of the Divine power that is within every human being.

The crescent moon that Lord Nataraja wears waxes and wanes. It is a symbol of time that is constantly changing. He wears the crescent moon on His forehead, and the Ganges is flowing from his locks. The Ganges, as you know, is, *par excellence*, the symbol of the river, of the giver of life and light. In India, the *Vedas* originated in the Himalayas, and it was

from there that the Ganges came and flowed down into the arid plains and illuminated and irrigated the plains. Moreover, we have the *Akasha Ganga*, the Ganges in the sky, as well as the Ganges on the earth. In fact, it was one of my ancestors, Bhagirita, who did *tapasya* [austerities] and who prayed to Lord Siva for 1,000 years to bring down the Ganges, so that the bones of his ancestors, which were lying neglected, could finally be redeemed. That is the story in the *Puranas*. And then the Ganges comes down from the locks of Lord Siva and flows down into the earth. And that is a symbol of the benign aspect of Lord Siva. He is the destroyer, certainly; but He is only the destroyer of those who deserve to be destroyed. For those who love Him, for those who worship Him, he is the benign Lord. He is Siva, the Auspicious One. And the Ganges flowing from his locks symbolizes His great creative power that is built into the image of the Nataraj.

The little dwarf that we see under Lord Siva's feet is not killed. There is not the dichotomy that we find in certain philosophies where there is either good or evil or there is bad or good or there is darkness and light. This is a much more circular movement, and, therefore, that dwarf represents our lower tendencies, our own materialistic tendencies, which are not killed, but which are subdued by



the Divine dance, so that they are still there. And, in fact, the dwarf, if you look at it carefully, seems to be enjoying himself. He is by no means in a state of shock or in a state of fear. And so the great Lord dances upon the cosmic ignorance, or the *maya* that is at the heart of creation. He dances this Divine dance in the Golden Hall, in Chidambaram, the great temple of South India. It is said that two great saints prayed to Him. They said, "Lord Siva, when You danced the *Anandatandava* originally in Kailasha, we missed that dance. But now we would like

You to dance for us here in Chidambaram.” And it is in response to the pleas of His devotees that He dances the great dance, the cosmic dance, in the Golden Hall.

And, finally, the Golden Hall is really within us; it is not only in Chidambaram. It is, in fact, the space within the heart. That is where the Lord is seated. It is not, ultimately, outside of ourselves. It is within ourselves that Lord Siva dances. Human consciousness has this capacity to transmute and to become something much higher than itself. And that, I think, is the glory and the beauty of this great image of Lord Nataraja. It is an image that is becoming increasingly prevalent around the world. Very recently *Time* magazine, the Asia edition at least, had on its cover a beautiful photo of a statue of Nataraja from the eleventh century. The photo was included in a story on India. As a matter of fact, if you go into any bookshop today, you will see a large number of books that are using the image of the Nataraja. And so it is becoming a universal image. It is no longer an image

confined either to any sect or any religion or any country. It is becoming a universal image, and not only universal, but a cosmic image. Because as we move onwards in science and as we move inwards into the heart of matter and outwards into the cosmos, we find that the kinetic nature of existence is a very powerful factor, and it is this factor that is reflected in the great image of Lord Nataraja.

## **The first Integral Yoga Teachers Reunion**

*1 - 3 July 1997*

This extraordinary weekend of love and devotion came to an end with the celebration of the fifth anniversary of the Lord Siva Nataraja Shrine; however, it also served to usher in a brand-new event: the first Integral Yoga Teachers Reunion. The purpose of the Teachers Reunion was to offer to anyone trained as an Integral Yoga teacher—whether currently teaching or not—the opportunity



*The first Integral Yoga Teachers' Reunion*





to get together with other Integral Yoga-trained teachers to evaluate their skills, to sharpen those skills, and to discuss a common vision for the future.

Sri Gurudev taught the first Integral Yoga Hatha classes in America during the summer of 1966. Within a few months, he had trained one of his students to take over some of the classes. In the thirty years since then, thousands of students have taken the Integral Yoga Teachers Training and are teaching all over the world. Some one hundred twenty of those teachers came to the first Teachers Reunion, which was held at Yogaville from July 1 - 3, and they participated in such workshops as *Working with Emotions through our Practice*; *Making Corrections in Beginner Classes*; *Physiological and Medical Benefits of Asanas*; *Stress Reduction through Yoga*; *Adapting the Postures for Students with Limitations*; *Principles of Posture Alignment*; *Therapeutic Uses of Yoga*; *Health Enhancement Lifestyle Program*; *Marketing your Classes Successfully*; and *How to Teach a Meditation Workshop/Course*. Also offered was a variety of daily Hatha Yoga classes, for example, Hatha II-III Optionals and Variations, Hatha I Options and Variations, Yoga for Seniors, Self-observation in Hatha Yoga,

Multilevel Class, and Hatha I and II classes.

According to Vimala Nora Soler Pozzi, a Teachers Reunion participant and director of the Integral Yoga Institute, Richmond, Virginia:

Every workshop was a gem, the content relevant, and the first-hand knowledge extensive. Integral Yoga has such a wealth of experience and knowledge spread around the US and the world! The speakers were great and so were the participants, all one hundred twenty of them. We shared the experiences of our different settings—schools, health clubs, corporate offices, hospitals—each individual offering practical tips to those of us who might have less experience in particular areas.

Vimala also said, "I'll always remember the sharings and the exchange at a deep level of heart and soul. What a great worldwide family!"

Yes, the Integral Yoga Teachers Reunion 1996 was a great success—and there was even a one-day Integral Yoga Hatha Referresher Course. Participants promised to keep in touch with one another, and they are looking forward to their second reunion in 1997. ■

# Yoga and Health

## Birthday Letter

by Meenakshi Honig



If I were to write a Birthday Letter, what would I want to include? Some Zen Masters write a Death Verse. When one such Master was on his death bed, his students begged of him, "Master, please, you cannot

leave us without giving us your Death Verse." The Master responded:

Life is this  
Death is thus  
Verse or no verse  
What's the fuss!

and, then, he peacefully slipped into the next realm.

I prefer a Life Verse. Wouldn't it be great if everyone wrote a Life Verse for his or her birthday each year? Then, the verses could be compiled into a book. We could all reflect back on our insights and development, as well as share them with each other. Here are twelve things that I have found to be very important and helpful in making it through Planet Earth so far. I share this with you in the hope and prayer that it will remind, inspire and uplift us, making this journey a sweeter one.

### Peace

Make a feeling of peace homebase. Keep coming back to it throughout the day until it is a firmly rooted habit. Meditation helps tremendously with developing this habit. Choose to feel good. What could be a better choice?

### Happiness

Go directly to the *feeling* of happiness rather than wait for outer circumstances to trigger happiness. This is a major key to unconditional happiness. It may not be easy to find happiness within, but it is impossible to find it elsewhere.

### Monitor Your Thoughts and Speech

What you give your attention and life force to is what you experience, so it may as well be a loving conversation—both mentally and verbally.

### Trust

Everything has a way of working out. Claim this in advance and bypass worry. When you *meet* fear, you discover that at its core is peace. Replace worry with trust and divinely guided positive action. You are blessed with Divine Grace. Trust it fully and be at peace, playing your part.

### Forgiveness

Forgiveness is "for-giving" to one and all, including Self = Freedom. People are just doing the best they can, given their level of consciousness. Learn from mistakes and implement the lessons in order to do better next time. Release the past and choose Grace above grievances.

### Balanced Life Style Choices

Give everything its due, mindfully and lovingly.

### Vegan Diet

The consumption of meat and dairy has a negative impact on: animals, your health, our water supply, forests and topsoil, fossil fuels, the economy, etc. and results in starvation, deforestation, global warming and pollution. By choosing to eat fresh fruits,

vegetables, grains, beans, nuts and seeds in moderation, you enhance your well-being and the well-being of the planet. Make compassionate food choices and everyone wins!

### Clearing

Clear closets, drawers, files, correspondence, etc. Lighten your load and share your excess with those in need. Simplify your life by simplifying your choices.

### Just Keep Taking Small Steps

#### In A Positive Direction

Let it be easy; struggle is not required.

### Gratitude

Feel and express it a lot: a major key to happiness.

### Angel Team Vibration

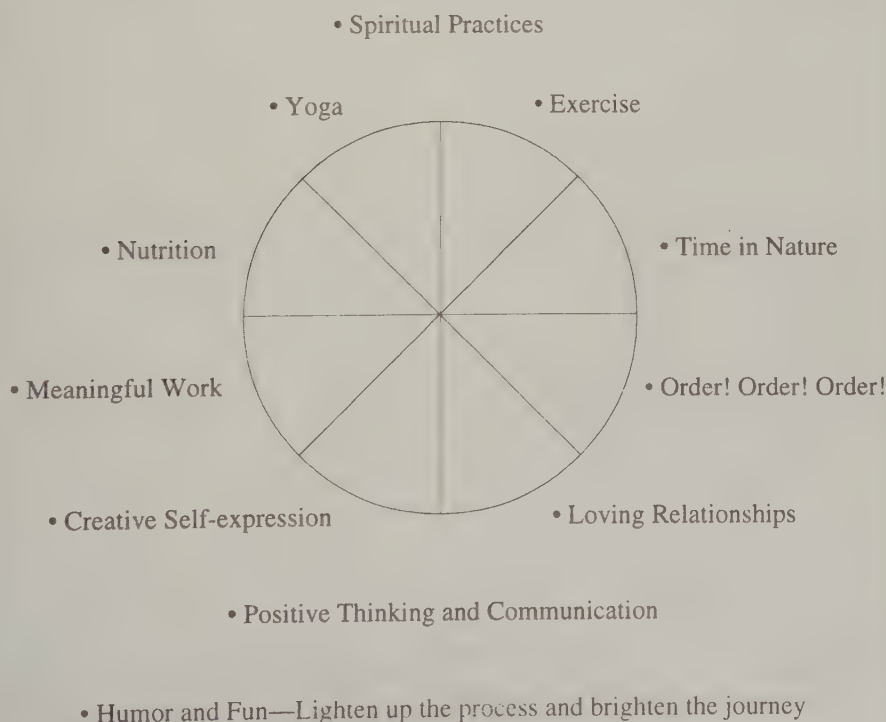
The Angel Team motto is "Be Peaceful, Give Love." Do your best to be an angel in the lives of all. Make/allow each

interaction to be as loving, truthful and good humored as possible. When Mother Theresa was asked how she does such great things, she replied, "I do not do great things. I do small things with great love." You will find, as you look back upon your life, that the moments you have really lived are the moments when you have done things in the spirit of Love.

### Remember Who You Truly Are

Remember to identify with the part of you that is *aware* of the ever-changing phenomena rather than identifying with and getting stuck in the phenomena themselves. Recognize and abide in the part of you that is *aware* of the ever-changing phenomena and is, in itself, unchanging, eternal, untainted and unaffected by the ups and downs of the world. ***This is True Freedom.*** ■

## Wellness Wheel





# Vidyalayam Corner



## A New School Year

The Vidyalayam started its new year with a flurry of exciting activities that reflect its goal to provide a well-rounded education not only in the area of academics, but also in the realms of spirituality, ecumenism and the creative arts.

To give a few examples, the Vidyalayam children sang at the Unity Church in Charlottesville, Virginia. Church members were so pleased that they gave the Vidyalayam a lovely donation. And, recently, a group of teachers, Brenda Bachmann and her colleagues from Quaker Friends School, Virginia Beach, VA, visited the Vidyalayam. Also, the children are often invited to exchange visits with students from other schools, so students from Grymmes Memorial School in Orange, Virginia, will be coming to visit on March 5, 6 and 7 to experience the yogic way of life. And since Hatha Yoga is part of their

curriculum, when they visit other schools the Vidyalayam students are often asked to demonstrate their expertise.

The Vidyalayam's principal teacher, Mrs. Raji Walloppillai, explains that the Vidyalayam education is based on the teachings of Sri Gurudev and structured on the traditional Indian *gurukulam* style; that is, the children live with their teachers, learning from them not only academic subjects, but also moral and ethical principles. While the Vidyalayam children don't actually live full time with Mrs. Raji and her husband and assistant, Mr. Mahen, outside of school, they are treated like grandchildren and are guided in expanding their awareness, in developing social graces, in coping with life's challenges, and in becoming good citizens. In this connection, the children cook twice a month, providing *biksha*, or a food offering, to community members who are invited to partake of a meal, which the children also serve. The children also look forward to visits by Sri Gurudev. Twice a year, Sri Gurudev's "angels," as he calls them, perform *Pada Puja*, a worship service honoring their spiritual master by offering flower petals at his feet.

Additionally, the one-room schoolhouse environment fosters a spirit of interdependence and harmonious working relationships, where the older children are encouraged to assist the younger ones and to set good examples. Naturally motivated to learn, the younger children strive to come up to the level of their older classmates.

Mrs. Raji and Mr. Mahen encourage the children to think of each other as brothers and sisters; and, in this regard, they even organize sleepovers so that the children can get to know each other better and to learn to live together outside as well as inside the classroom. The couple is also



for the plant world with the children. Bringing various types of plants to school, he helps the children to become more aware of the wonder and beauty of the plants, as well as the special part that plants play in the garden of life. Mr. Mahen also patiently and lovingly tutors the children in Math, and this semester the children will be introduced to science.

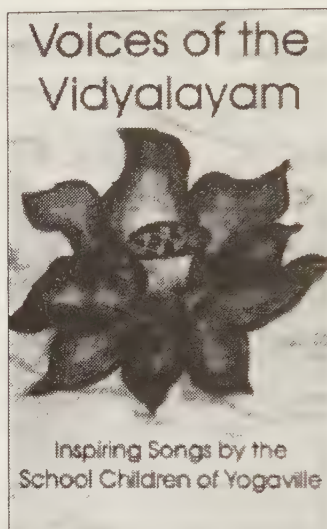
Mrs. Raji is, herself, very creative and a talented artist, so she provides plenty of opportunities for the students to express their own creativity, which they share with the community in their annual art exhibit and, especially, in their very successful annual fundraiser, the "Cinco de Mayo" celebration, a colorful festival of music and dance.

Another successful Vidyalayam fundraiser is the students' recent album, *Voices of the Vidyalayam*, which the children recorded under the guidance of professional singer/musician/composer, Meera Patricia Kerr, and which was engineered by another talented Yogaville singer/musician/composer, Rich Friedel. This album was so successful that the Vidyalayam will be releasing a second one next spring. (For your information, *Voices of the Vidyalayam* is available through

committed to helping the children discover, explore, and develop their own interests and innate talents. To this end, they provide their students with ample time and room to express themselves. At the same time, Mrs. Raji and Mr. Mahen share with children their own skills, talents and interests. For instance, Mr. Mahen is an expert gardener, and he enjoys sharing his love and respect



## Now Available



Earlier this year the students of the Yogaville Vidyalayam went into the studio and recorded many of the songs they have learned and sung at Satsangs and other special events during the past few years.

The result was a beautiful, inspiring album that belongs in the collection of every spiritual seeker.

The twelve pieces range from universal songs of peace to ancient slokas and sections from the *Guru Gita*, all arranged and orchestrated by Meera Patricia Kerr, a musician and long-time student of Sri Swami Satchidananda.

### Songs include:

Hello to all the Children • Govinda Rama • Can I See Love • Rise & Shine  
Hei Morali • Make Me a Channel of Thy Peace • At Thy Lotus Feet • Man of  
Steady Wisdom • Lord of Compassion • Why Fear? • Slokas • Guru Gita

*For a postpaid cassette, send \$12.50 to:*

**Gobu Records c/o Patricia Kerr • 842 Hartzell St., Pacific Palisades, CA 90272  
310-459-2763**

Integral Yoga Distribution, 1-800-262-1008; or send \$12.50 to Gobu Records, 842 Hartzell St., Pacific Palisades, CA 90272; or order through [gobuji@aol.com](mailto:gobuji@aol.com).)

At the Vidyalayam, a spirit of openness and inclusiveness prevails. Thus, members of the Yogaville community are also invited to share their knowledge and talents with the children. For example, the following people are currently teaching at the Vidyalayam: Swami Gurucharanananda, music, Ram Wiener, Spanish, Swami Jyothirmayananda, arts and crafts, Swami

Tyagananda, sculpture, Heidi Berthoud clogging, Swami Dayananda, dance, Rev. Arulamma Bouthonis, Hatha Yoga, Robert Schoonover, basketball, and Vishnu Wannamaker, computers.

As you can imagine, the Vidyalayam students are blessed with an education that nurtures all aspects of their personality and helps them to grow—physically, intellectually, emotionally and spiritually—in an atmosphere of love and respect, love and respect for themselves, for their community, for everyone and everything. ■





**The following quotes were sent to Sri Gurudev by the mother of an eight-year-old Vidyalayam student, who wishes to remain anonymous.**

*Swami Murugananda asked the student what the purpose of life was. Her reply: "Don't ask me; ask somebody younger."*

....

*I recently lost my cool over my daughter's piano practice—or, rather, the lack of it. At bedtime, we smoothed things over, and she gave me a spontaneous prescription for self-improvement, advice that seemed to roll easily out of her brain and off her tongue:*

*Go to the Realization Store inside yourself in Lifetown. Go to the aisle of life tablets and powders. Buy ten packs of Delete Powder and one pack of Renew Powder. Mix and drink, followed by two packs of Happy-Go-Lucky Powder. Pay for the powders with ten pennies of respect for your daughter and, most of all, fifteen pennies of respect for yourself. This is called working on your anger.*



# *Integral Yoga International*

## *An Update From Integral Yoga Australia*

*By Neal Devendra & Carla Indrani Hoptman*



*Ontos Health Retreat*

Greetings from the Australian *sangha* at the Integral Yoga center Down Under! It has been a long time between reports from Australia, but that doesn't mean that we haven't been thinking and praying for Sri Gurudev and for our fellow *sangha* members. In fact, a few of us even manage to visit Yogaville every two years and informally share the latest news; but this time we have, at last, put pen to paper.

For those of you who are unfamiliar with our history in Australia, the following is a brief update.

In 1981, Krishna Yogi began developing a 700-acre retreat center in the foothills of the Snowy Mountains, five hours east of Melbourne. The property is adjacent to the Snowy River National Park, with thousands

of acres of wilderness as our neighbor. We named the property Satchidananda Ashram-Yogaville Australia, and Gurudev graced us with several visits during the 1980s, at which

time he conducted Yoga retreats. Eventually, a small residential Yoga community formed, and members began establishing gardens and buildings.

**Our aim was to attract a broader cross section of the public, offering a wider variety of programs and services.**

However, in 1988, we experienced some major setbacks, and a decision was made, in consultation with Gurudev, to establish Ontos Health Retreat on the property. Our aim was to attract a broader cross section of the public, offering a wider variety of programs and services. With this goal in mind, sixteen modern motel units were completed. And, in addition to our large dining hall and lounge areas, six cabins, a dormitory, and a

conference center were now available for health retreat guests

Also, we undertook a major promotional effort. Along with our Yoga and meditation retreats and ecumenical programs, we offered healthy holiday programs based on Integral Yoga and made our facilities available to like-minded groups to use for their own program offerings. We're happy to report that since this time, we have grown stronger and stronger.

For example, in 1990, we began developing HELP (Health Enhancement Lifestyle Program), a lifestyle program based on the Integral Yoga teachings. HELP divides the teachings into twelve key areas: Easeful Body, Peaceful Mind, Breath of Life, Releasing Stress, Physical Exercise, Quality Environment, Food Awareness, Mind/Body Connection, Creative Expression and Learning, Group Support and Communication, Art of Service, Planning Health Enhancement.

Over the years, HELP has attracted a variety of clients, from medical doctors and health professionals to teachers and guests experiencing health challenges. Sri Gurudev reviewed the materials in the HELP course, letting us know that it was "the same old wine in a new bottle." He also cautioned us to be aware that, in the short term, there would be some resistance from the traditional medical community but to know that, in the long term, the program would be successful.

Well, Sri Gurudev's prediction came true. Two years ago, we were asked to set up a HELP /Integral Yoga-based Complementary Medicine Department in Melbourne at the Cedar Court Hospital. Our first challenge was to design a wing of the hospital where, in a quality environment, our course work would

take place. Once this task was completed, we began teaching the HELP course to over seventy staff members, including doctors, psychologists, nurses, physiotherapists, occupational therapists and administration personnel in order to develop both a hospital culture and an understanding of the teachings. Additionally, the HELP teachings are now available to patients in the hospital, and a full two-month course is being held, on a regular basis, for out-patients.

This past July, during the Teachers Reunion that was held at Yogaville, Devendra and Indrani presented to Sri Gurudev their book, *HELP Yourself To Health*, which is based on the Integral Yoga teachings and acknowledges Sri Gurudev's enormous contribution in bringing the teachings to Australia. *HELP Yourself To Health* has just been published in Australia, and it will now be released in the USA, distributed by Integral

**Along with our  
Yoga and meditation  
retreats and  
ecumenical programs,  
we offered  
healthy holiday  
programs based  
on Integral Yoga...**

Yoga Distribution and local bookstores.

The acknowledgment in *HELP Yourself To Health* reads, "We would like to express our deepest gratitude to Sri Swami Satchidananda, who has been our teacher and friend over the past twelve years, for his inspiration and sharing of the precepts of Integral Yoga, which forms the basis for much of what is expressed here. The influence of these teachings in our lives is beyond words."

Sri Gurudev has indicated that there is a home for HELP in the USA, at Yogaville's Lotus Conference Center, and plans are now underway to establish a regular HELP health retreat program at Yogaville. This means that not only would small groups of people have the opportunity to be guided through a healthy lifestyle program—with personal attention in a supportive setting—but also that these groups would also have access to





*Sri Gurudev displays the Hoptman's book, "HELP yourself to Health."*

the Satchidananda Ashram and to LOTUS.

In addition to HELP, the Australian *sangha* has been offering Yoga Healthy Holidays, which have been extremely popular, for families and individuals during traditional holiday times. The daily program, which includes the traditional Integral Yoga meditation and Hatha Yoga classes, as well as a pre-Yoga stretching class, is complemented by a stress release session, children's Yoga and creativity programs, talks on yogic diet and lifestyle, bushwalking, musical offerings, organic farm tours and talks, and sightseeing opportunities.

In between guest stays, we are busy caring for the property's more than four hundred fruit and nut trees, hothouses, and several large organic vegetable growing areas that produce a great deal of our food. We are assisted by karma yogis who are part of the Willing Workers On Organic Farms program (WWOOF), and at any given time,

you will find three or four visitors living with us and sharing their skills.

Additionally, *sangha* members have been requested to present the Integral Yoga teachings in Sydney and Melbourne to groups

in those cities. We were invited to present the medical benefits of Integral Yoga to the staff of the Monash University Medical School and also, through the auspices of the Whole

**...an Inward Bound program for high school students and the unemployed based on the Integral Yoga teachings has been increasingly popular.**

Health Institute, at a weekend retreat of medical general practitioners

At Ontos a wide variety of groups have visited from high schools, nurses have come from local hospitals, and even retirement home staff members have come to learn about what we are doing. Moreover, an Inward Bound program for high school students and the unemployed based on the Integral Yoga teachings has been increasingly popular.

Also, throughout the 1980s, we planned to build our small version of the

LOTUS, which would be called the All Faiths Temple, and this goal has now become a reality. The All Faiths Temple, a hexagonal building, has beautiful stained glass windows adorning its doors, an eternal flame on a central alter, and the Integral Yoga Yantra adorning the front wall. We have held a number of ecumenical services and church services, a wedding, funeral, baptism, with local people in the outlying communities attending functions. We hold our meditation sessions and retreats in this truly inspirational building that is dedicated to all faiths.

In addition, we have a Healing Arts Center that offers a wide variety of therapies, with our practitioners offering massage, Touch for Health, Reiki, Bach and bush flower remedies, aromatherapy, Bowen technique, and other healing modalities.

Finally, there is our work with the local community, whose members not only attend some of our services, but also provide crafts for our Ontos craft and book shop. For example, local community fund raising efforts for the school often take place at Ontos. What's more we link up with local officials to preserve the beauty of our location and to develop eco-tourism strategies to insure that

the abundant flora and fauna (kangaroos, wallabies, wombats emus, bird life, and more) on our property and surroundings remain intact.

We are small in number: nine adults and six children on a permanent basis, with

**...we link up with local officials to preserve the beauty of our location and to develop eco-tourism strategies to insure that the abundant flora and fauna (kangaroos, wallabies, wombats emus, bird life, and more) on our property and surroundings remain intact.**

numerous visitors in the WWOOF program complemented by local workers who assist during our busy times with all aspects of cleaning, cooking, maintenance and repairs. And, in tune with our philosophy that Truth Is One, Paths Are Many, we encourage

other Yoga and health groups to visit and to make use of our facilities at times when we are not running our own programs. This sharing with other organizations has generated a closer sense of community; and, over the years, we have had visitors and organizations from all over the world.

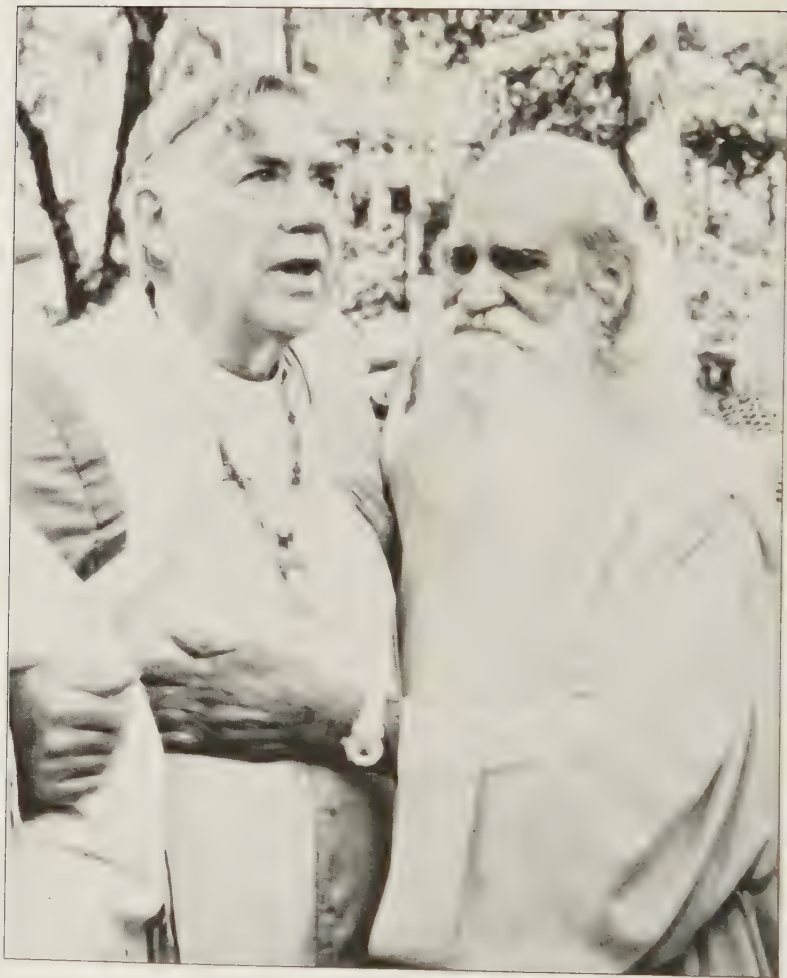
All in all, we have been blessed with the grace and teachings of Sri Gurudev, with a magnificent property, and with the opportunity to serve. Australia is often called the "Lucky Country," and we know why. Om Shanti.

Please feel free to drop us a line in care of Neal Devendra Hoptman, Ontos, Buchan P.O., Victoria 3885 Australia; fax#: 61-51-550-277; telephone: 61-51-550-295. ■

*Everything which you ask of Him, He gives to you;  
and if you would reckon the favours of God,  
you could not count them!*

*— The Holy Koran*

# *Integral Yoga Highlights*



**New York City  
6 October 1996**

Several times in the past, Sri Gurudev participated in the Pentecost service and Feast of St. Francis at New York's Cathedral of St. John the Divine. Having been invited once again by The Very Rev. James Parks Morton, Sri Gurudev joined with clergy of many faiths to partake in the extraordinary event that was held on October 6 in the world's largest Gothic cathedral.

Sri Gurudev was chosen to represent all

the religions present. Thus, in his benediction, he intoned: "God, You have brought us together today. Let us forget our differences and let us see the One Spirit in all of us. You created everything and everybody in Your image. There is nothing but You and You alone. Let us see that unity in diversity. Let us see that harmony in all."

As is usual at the Cathedral—which is a sanctuary not only of religion, but also of the arts, science and technology—music and dance were highly visible and well



represented. This year, as in so many years past, musician Paul Winter and the Paul Winter Consort, together with a troupe of professional dancers, presented the beautiful and moving Earth Mass, *Missa Gaia*.

Another remarkable and, needless to say, unique and very popular tradition was the procession of pets. As part of the service, parishioners and visitors brought their pets up to the clergy to be blessed. And what an extraordinary sight it was!

An imposing and monumental cathedral filled not only with two-legged creatures, but also with the four-legged, the many-legged and the no-legged, from the familiar domestic pets like cats and dogs to an elephant, a camel, a six-foot iguana, two chimpanzees, a boa constrictor, a great-horned owl, a bull, a goose, a five-week-old piglet, a penguin, a

chicken in a hat (worn on its owners head!), turtles, llamas, exotic birds, sheep, and—believe it or not—4,000 bees and some earthworms from Dean Morton's garden, and more. Amazingly, or maybe not, all the animals were completely peaceful throughout the service and during the procession.

Reflecting on the life of St. Francis, Dean Morton referred to the thirteenth-century Italian saint as the "first global diplomat"

and "the role model for many of us."

Dean Morton also said that the key word in describing St. Francis' way of loving is "openness" and that for

**...all of God's creatures, great and small, are not possessions, but gifts for us to love.**

St. Francis poverty led to openness. Finally, the Dean reminded the congregation that, through the example of a life lived in service and renunciation, St. Francis taught that all of God's creatures, great and small, are not possessions, but gifts for us to love. ■



## Yogaville Enters the Electronic Age

After months of work and much delay, Yogaville has, at last, entered into the electronic age—we have our own Web page! Currently, you will find us at: **http://www.moonstar.com/~yoga**. However, eventually, we will have our own domain name, which will be: **yogaville.org**.

On our site, you will find graphics of Sri Gurudev, LOTUS, plus the latest information on programs—including the Yoga vacations and Teacher Training course in Mexico—and all Yogaville activities. Additionally, you will find a listing of our publications, including a preview of our most recently published book, *Enlightening Tales*, with a color image of the cover, as well as the necessary forms through which you may order books and sign up for workshops and retreats.

We're happy to report that we are registered with most of the on-line engines. To find us, you may use such key words as *Yoga* or *meditation*.

—Swami Murugananda

## Sri Swami Satchidananda Inspirational Line

In honor of Sri Gurudev and the *Vision of Peace* Celebration, the Integral Yoga Ministry offers the **Sri Swami Satchidananda Inspirational Line**, a daily, 24-hour inspirational telephone message. The inspirational line is in operation, and we invite you to call at any time to hear the inspirational teachings of Sri Gurudev.

—Rev. Kumari deSachy

## Sri Swami Satchidananda Inspirational Line



**(804) 969-9181**

*International Phone Number*  
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**Integral Yoga® Ministry**

*"Truth is one, paths are many."*

# NEW!



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# ***“Honorary Membership of Divyodaya”*** ***Yogiraj Sri Swami Satchidananda Maharaj***

***December 23, 1995***

*Divyodaya is an interreligious center sponsored by the C. M. I. (Carmelites of Mary Immaculate), Preshitha Province of Coimbatore, India, established in 1980 with a view to promote peace, love and harmony among all people, irrespective of caste, creed and community. Divyodaya, as the word denotes, stands for “divine awakening,” which ensures the realization of its motto: “The bonds that unite us are stronger than the barriers that separate us.” Divyodaya is blessed with an abundance of goodwill, which is its strength in its efforts to bring out religious harmony and peace. People of different faiths and traditions extend their dedicated services to realize the vision of Divyodaya.*

Yogiraj Sri Swami Satchidananda Maharaj is one of the most revered living Yoga Masters of our time. A much-loved teacher, well known in today's world for his combination of practical wisdom and spiritual insight, he has given his life to the service of humanity, demonstrating, by his own example, the means to find abiding peace within one's life and within one's self. His message of peace and harmony among all faiths and nations has been heard worldwide.

Born to a devout family in Gobichettipalayam, Coimbatore District, in 1914, Sri Gurudev spent his early years studying and working in fields as diverse as agriculture and electronics. He chose to lead a life of renunciation, aiming at the deepest level of integration, spiritual knowledge and communion with the Divine. He studied with some of India's greatest saints and sages: Sri Ramana Maharshi, Sri Aurobindo, and Sri Swami Sivanandaji Maharaj. Swamiji's international headquarters is in Yogaville, USA, which is also the site of the famed Light Of

Truth Universal Shrine (LOTUS). H. H. Pope Paul VI commended Swamiji's efforts to promote interfaith activities. He has received scores of honors for his service, including the Martin Buber Award for outstanding services to humanity and the Honorary Membership of Bharathiya Vidya Bhavan, Bombay—it's highest honor.

Swamiji is convinced of the need for spiritual awakening, which enables us to open our hearts and minds to our fellow human beings and to God. Swamiji's efforts to promote peace in the world through dialogue and understanding between East and West are based on his vision of the world as a family. He has always believed in the goodness of human beings, despite their divisive and egoistic attitudes.

In every age, the sages embody the eternal values. Swami Satchidananda is one such sage in whom the values of love, peace and harmony are personified.

It gives us great satisfaction to remember that both Swamiji's Integral Yoga Institute, Satchidananda Ashram-Yogaville, USA, and Divyodaya pursue the same goal. Hence, it is befitting that Swamiji become a member of the Divyodaya family.

The Divyodaya family deems it a great privilege and honor to confer on Yogiraj Swami Satchidananda Maharaj the first Honorary Membership of Divyodaya in appreciation of Swamiji's great contribution to the cause of world peace and harmony, on this day, December 23, 1995, at Divyodaya Coimbatore, INDIA. It is our prayer that Swamiji, who has already witnessed a thousand moons, may be blessed with long life and good health to serve humanity.

—Father Thomas Cheeran, CMI, Director  
—B. K. Krishnaraj Vanavarayyar, Chairman

# *“For the Sake of Honor Award”* **Yogiraj Sri Swami Satchidananda Maharaj** *December 13, 1995*

**Rotary Club of Coimbatore  
Mid-town, RI District 3200**

## **CITATION**

The culture and the heritage of India remain intact inspite of many external invasions and internal dissensions, as the basic Indian thought is enmeshed with spiritual values, with Truth as its one ultimate objective. The *Bhagavad Gita*, *Puranas* and *Upanishads* are not just popular belief, but they are vehicles of a great system of thought, containing the Truth and the way of Indian life, dressed up in myths and stories. From time immemorial, this great experience of spiritual reawakening is being continuously renewed by very many seers, as religion in India is not a dogmatic expression, but a rational synthesis that goes on gathering into itself new conceptions as philosophy progresses. The belief: *Atmanam Viddhi*, or “know the self through the self,” sums up the law and the concept. The prophets who promulgate the concept are not isolated but are a contiguous chain, where the ages are bound to each other by natural piety, as the torch-bearers of the Truth, from the early seers of *Upanishads*, passed it on through the years to seers of later generations—be it Adisankara, Nayanmars, Vivekananda, Ramalinga Adigalar, Paramacharya, or Swami Satchidananda, who is here in our midst today to bless the universe.

Yogiraj Sri Swami Satchidananda Maharaj was born in Gobichettipalayam, Coimbatore District. He was initiated into the Holy Order of Sanyasins in 1949 by his Master, His Holiness Sri Swami Sivananda Maharaj, founder of the Divine Life Society. For his mastery of the intricate techniques and processes of the science of Yoga,

Sri Swami was conferred the title of Yogiraj by his Master. Swamiji is well versed in Vedantic philosophy and is adept at both *Raja Yoga* and *Hatha Yoga*. He has organized the branches of Divine Life Society and other Yoga centers in many countries, including INDIA, MALAYSIA, SINGAPORE, HONG KONG, and the PHILIPPINES, and is also the Founder/President of the Divine Life Society, Dhavanam, Kandy, SRI LANKA. In 1966, Swamiji visited New York, and due to the persistant demand of his many disciples, started the Integral Yoga Institute in the USA, thus spreading the message of Integral Yoga and peace across the ocean. The Rotary Club of Coimbatore Mid-Town is honored to give the “For the Sake of Honour Award” to this distinguished citizen, as his life is a verbatim of the Rotary theme of 1995-96: “Act with Integrity, Serve with Love, and Work for Peace.”

Integrity is to live what we profess to believe, to act as we promise, and to be true to our word. It means to perform not just to the letter, but also to the spirit of the letter. Swamiji, by his noble ideals and strict ethical standards, has given a new dimension to the word “integrity.”

Love is not just giving unselfishly to others. It means forgetting about our needs and working to meet the needs of others. In its pure form, it is the height of expression, sublime in expansion with the infinite in space as the attainment. In its simplest form, it is *Karmanya Vadhikarasthe Ma Palesu Kathachana*, and Swamiji exemplifies Love with creative transformation rather than the static expression of the mechanical reproduction of faith.

Peace has many components. Extrin-

sically, it is expressed as universal brotherhood and with components like "Love thy neighbor" or the possession of a "boundless heart towards all beings." Intrinsically, it is self-possession, or *Atmaalabha*, wherein it is a faith in the inner tribunal of conscience, a tribunal unviolated and indeed inviolable by any intrusion of external power, an inalienable inner sovereignty, an absolute possession of self by self. Swamiji, through his many activities, has given a new meaning to peace.

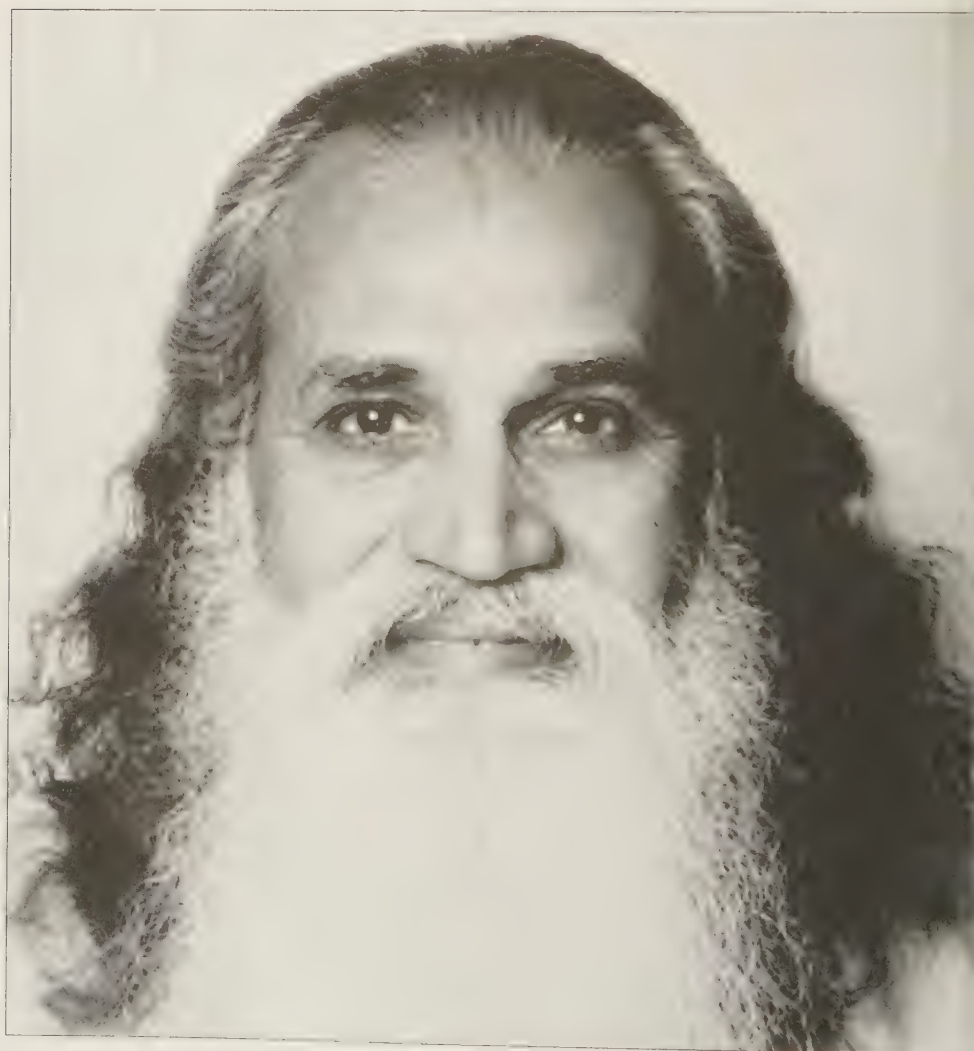
The President, Rtn PHF Er M. Darmalingam, and members of the Rotary

Club of Coimbatore Mid-Town deem it a great privilege and take pride in decorating Yogiraj Sri Swami Satchidananda with the highest Rotary honor, "For the Sake of Honour Award," on this day, 13 December 1995, at Essorpee Rotary Hall, Coimbatore. By honoring this great sage, we take pride that we are honoring this club and also the Rotary movement.

—Rtn PHF Er M. Darmalingam, President

—Rtn S. Gopalakrishnan, Vocational Service Director

—Rtn PHF M. N. Padmmanabhen, Secretary





# *What shall I ask You for, God?*

*What shall I ask You for, God?*

*I have everything.*

*There's nothing I lack.*

*I ask only for one thing*

*And not for myself alone;*

*It's for many mothers, and children, and fathers —*

*Not just in this land, but in many lands hostile to each other*

*I'd like to ask for Peace.*

*Yes, it's Peace I want,*

*And You, You won't deny the single wish of a girl.*

*You created the land of Peace,*

*Where stands the city of Peace,*

*Where stood the Temple of Peace,*

*But where still there is no Peace...*

*What shall I ask You for, God? I have everything.*

*Peace is what I ask for,*

*Only Peace.*

*—Shlomit Grossberg, age 13  
LOTUS Prayer Book*



Whoever does things without personal desire for the results is called wise by the sages.  
That person's actions are pure and he knows the truth.  
—Panchad Gya (1. 1. 10)

Living Jyanti wishes to our Beloved Gurus  
from your Sachidananda Ashram - Yogaville Family



### Beloved Gurudev

An awe-inspiring starry night in the desert  
A mountain vista releasing us from time  
That sweet, loving connection between a mother and her babe  
Devoted friends  
The pranic treat as the elements rejoice at the seashore  
Sincere laughter flowing freely  
Tales of the sages and saints  
...only hints of your omniscience

### Jayanthi Blessings

With all of our love and thanksgiving,  
Your New York IYI Family





**JOYOUS JAYANTHI!**

WITH LOVE AND DEVOTION FROM

LOS ANGELES

IYC

SANTA BARBARA



Deep in the hearts of all, there is the light of all lights, forever beyond darkness. This is wisdom, the goal of all knowledge and what is to be known. Know this to be the absolute *Brahman*.

—*Bhagavad Gita, XIII, xvii*

**Loving Jayanthi wishes,**

**The Rao Family  
San Antonio, Texas**

# *Still Spreading the Word!*



*We Love You*  
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**Happy Jayanthi,  
Sri Gurudev**

Thank you for everything  
you do for us.

May we all be true instruments  
in your hands.

*The San Francisco IYI Family*






## Happy Jayanthi

Salutations and Prostrations  
to our Beloved Gurudev

May the Light of Truth  
overcome all darkness...

...and may your Light of Wisdom,  
Love and Kindness  
shine on your ever-grateful  
children forever.

Om Shanthi, Shanti, Shanti  
Fair Lawn, N.J.  
Integral Yoga Institute



**Sri Gurudev!**  
**We rejoice in your Jayanthi!**

*"In the Beginning was the Word  
And the Word was with God  
And the Word was God!"*

Thank you for the Word.  
We remain dedicated to living, serving and preserving the teachings.

**Love from the Shakticom Staff**

*Enlightenment means  
knowing that you are  
that all-pervading Spirit.*  
—Sri Gurudev

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*Let us learn to serve and find  
that Supreme Peace.*  
—Sri Gurudev

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*Peace is the happy, natural state  
of the human being.*  
—Sri Swami Sivananda

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*Become a child again.*  
—Sri Gurudev

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*Peace is a divine attribute.*  
—Sri Swami Sivananada

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*We can experience god within us  
and without, also.  
—Sri Gurudev*

*If your heart is pure,  
then you see only  
pure things everywhere.  
—Sri Gurudev*

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*The "I" never changes.  
—Sri Gurudev*

*Always think of others.  
—Sri Gurudev*

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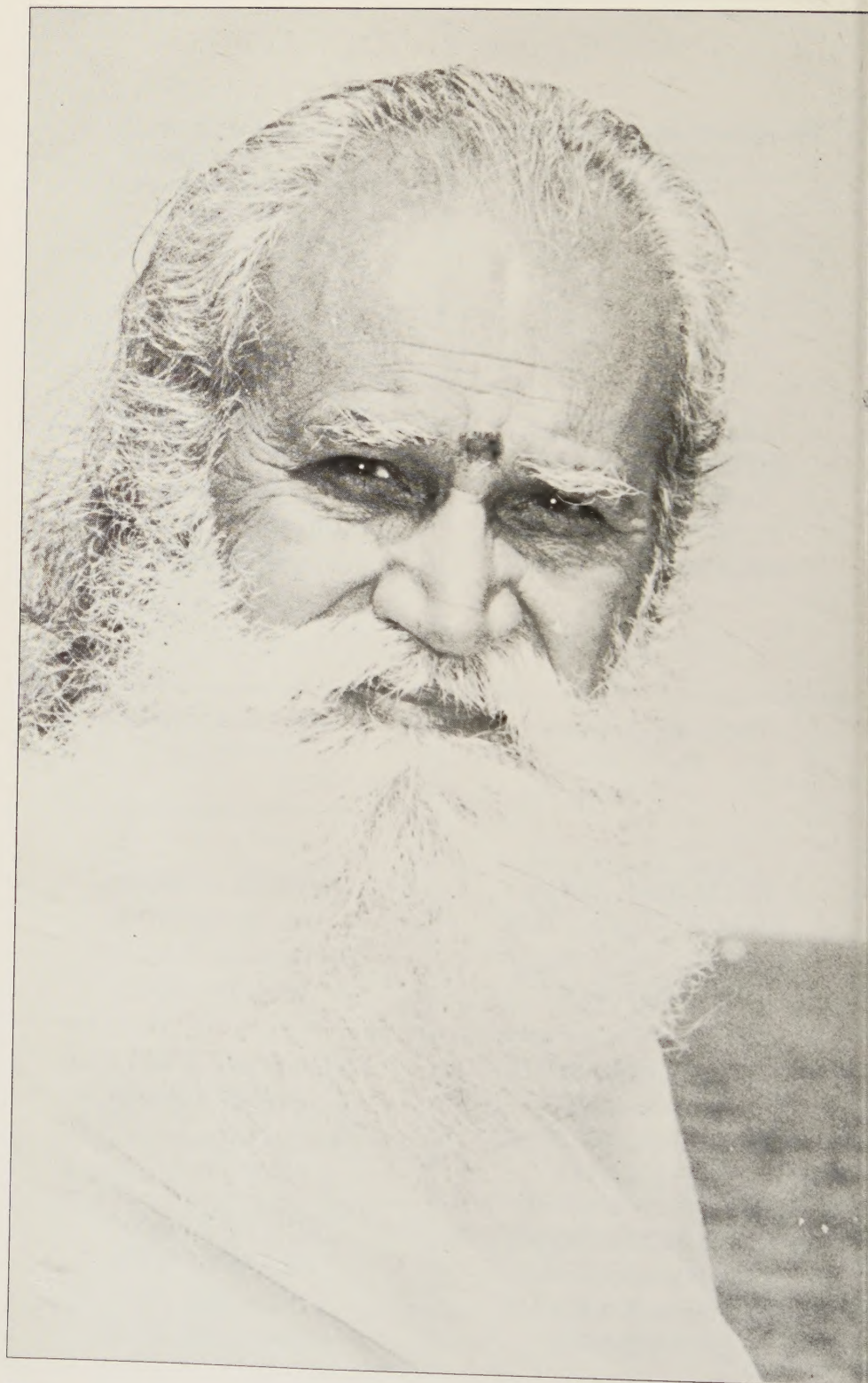
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